

INTERNATIONAL  
*Journal*  
OF RELIGIOUS EDUCATION

THIRTY-FIFTH YEAR OF SERVICE



January 1959





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# INTERNATIONAL *Journal*

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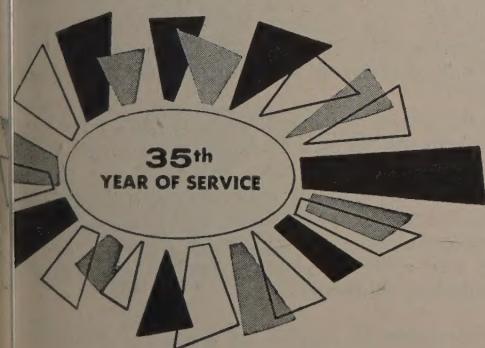
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Virgil E. Foster

## Read and be awake

THE PHENOMENAL SUCCESS of the first National Library Week in the U.S.A., in March 1958, gave evidence that people have a growing interest in reading. That observance in more than 5,000 villages, towns, and cities, with the theme "Wake Up and Read," succeeded in arousing a sense of need for good books and an awareness of the importance of reading.

National Library Week will be observed again in 1959, from April 12 to 18. The observance this year will place special emphasis on the values of religious reading, and of home and church libraries of religious books. The Religious Publishers Group is cooperating with the American Library Association and the National Book Committee, Inc., in this emphasis. The three major objectives for church-related groups will be: To build better church libraries; to improve the religious collections in public libraries; and to emphasize religious books as the core of home libraries.

To implement the program, a committee representing the National Library Week and the Religious Publishers Group prepared a section on "Suggested Activities for Churches, Church Groups, and Religious Bookstores," which was incorporated in the official Handbook recently distributed to 7,000 community citizens' committees.

ART HAS BEEN used in Christian education as a visual "aid" to learning almost from the beginning of the modern movement toward carefully prepared curriculum materials. It is increasingly used for the illustration of scenes or events described in the materials. There is a growing number of people who feel that art has a place in Christian education beyond that of illustrating something else—that it has its own place in the Christian witness.

The integrity of art's own witness to the Christian faith has been recognized most readily, perhaps, in the field of sacred music. Congregations have had the leadership of professional organists and choirmasters to help them develop appreciation for good music. It is coming to be recognized in architecture, the more rapidly because the church building boom has forced congregations to make decisions about architecture. In these decisions the congregations have had the leadership of architects.

There is no corresponding leadership in most congregations to help the people appreciate the place of the graphic arts in the heritage of the Christian faith and in its contemporary witness. Nevertheless, a rediscovery of the place of good art in the Christian experience is taking place. Many people are giving non-illustrative art a larger place in Christian education.

Christian art is an expression of serious human response to the deepest experiences and problems of life and to the Christian affirmations. As such it is a subject worthy of study and enjoyment along with Christian literature, music, and architecture.

In an effort to contribute to the appreciation of good

In this issue of the *Journal*, Dr. Lee J. Gable presents a carefully selected and evaluated list of "Books for Growing Leaders." This will help churches, citizen committees, and libraries to select books for church school leaders both for their personal enrichment and as resources in their work. In the October 1958 issue, "Adventures for the Family Through Books," by Imo Ruyh Foster, listed books of religious value for reading by children, young people, and adults.

The *Journal* has carried an annotated list in each of these fields each year since 1952, in an effort to encourage reading of religious literature by all ages. Not only the two latest articles but those of former years can serve as guides in the selection of religious books.

An article will appear in the March or April issue of the *Journal* telling the story of the service rendered by the public library in one community in the distribution of religious books.

The 1959 National Library Week observance will give churches a wonderful opportunity to help focus attention on reading of religious literature. Any church or library can secure literature about the observance from National Library Week, 24 West 40th Street, New York 18, New York.

## "Art in Christian Education"

art and of its place in Christian education, a special issue of the *Journal* on "Art in Christian Education" has been prepared and will appear next month—February 1959. In order that it may be of maximum help, a large printing of extra copies is being made available.

This special issue will contain seven pages of full-color reproductions, prepared with the help of one of the leading lithograph companies, and many black-and-white reproductions. There will be articles on the heritage of art, on the characteristics of good art, on how to help persons understand and appreciate art, and on the use of creative art in Christian nurture. There will be a list of recommended pictures and instructions as to where prints and slides may be obtained.

A Christian needs to expose his own searching heart to the "voice" of the artists. For when artists probe the great human struggles and come up with hunches, feelings, insights, or even penetrating guesses, they shed new light for our own probings. A Christian education from which exposure to the great Christian art is absent is robbed of one of the great resources needed by the soul in its growth.

The coming special issue will help teachers, parents, and all church people to give Christian art a larger place in their lives and in Christian education. It should stimulate more interest in the collections of religious art in museums, institutes, and galleries, many located in the great metropolitan centers, but many others in small cities within easy reach of people. Art has an important place in Christian education.



**JANUARY**—the beginning of a New Year—is a traditional time for taking stock of ourselves, our lives, the directions in which we want to go during the year ahead. As we recall a year ago, we remember ruefully the resolutions to do better which we made at that time, many of which have not been carried out. Our reaction may be to become discouraged with ourselves, or to find excuses for not having done what we know we should have done.

Where in the Bible or in our Christian faith may we find something which will help us as we try to live our lives as we feel God wants us to, and as we ourselves really want to in our better moments? The interesting phrase "singleness of heart" occurs several times in the New Testament, especially in the Epistles of St. Paul to the Ephesians and to the Colossians. Perhaps this is a clue to our problem.

In the busy world of today, we find ourselves constantly pulled in a dozen different directions at once. There are three meetings this afternoon. They are all connected with good causes, and they are all important. Which one shall I attend? I have only a limited time to give to church and community activities. Where shall I invest this time? Many of us could testify that such conflicts and choices are far more tiring and upsetting than any amount of hard work.

Of course, a certain number of conflicting demands and opportunities are inevitable. In this world we will probably never reach a time when our decisions will be absolutely clear and simple. But may it not be that much of our conflict and difficulty stems not from the alternatives themselves, but from a confusion within ourselves? When we are honest with ourselves (and how hard it is to be honest!), we may discover that we very often want opposing and mutually exclusive things. A silly illustration could be the fact that I want to be slim and willowy, but I also want that luscious piece of chocolate cake. I remember saying once, "I would give anything to be able to play the piano," and a friend said, "You know that isn't true, because if you had been willing to give the time and effort needed to learn to play, you could." How painfully true! We want one thing, but we also want its opposite.

It seems to me that this inner conflict of desires is one of the things of which St. Paul is speaking when he calls us to "singleness of heart." If, by the grace of God, our desire-life could be cleansed of its self-centeredness and its confusion, we might find that many things would become simpler.

# Singleness of heart

by Cynthia C. WEDEL

One of the vice-presidents of the National Council of Churches, Washington, D.C.

As human beings, we are basically self-centered. Each of us is, in a sense, a little god, the center of his own little universe. We see everything from our own point of view, and judge people and events by their effect on us. Modern psychology has uncovered for us many of the lengths to which we will go to build up and protect our own egos. This is no surprise to the Christian church, which has always spoken of this tendency as original sin.

When two or more of these little gods, and rival universes, come into contact with one another there is always the danger of a clash. But even within my own universe I am frequently an uncertain and indecisive god. What course of action will really be the best for me? What will bring me the most happiness, or fame, or wealth, or whatever my goal may be?

The Bible has an answer: "Seek ye first the Kingdom of God, and all these things shall be added unto you." Perhaps this is the clue. If I should be willing to abdicate my throne as a little god, and to turn the running of my life over to the God of Christian faith, this may be the path for which I am seeking. Many biblical phrases begin to come to mind—"to die to self," to "deny one's self." Our Lord used such words frequently. Is it true that my basic conflict is not between various demands of my world, but a conflict between the god within me, and the God of the universe? In a very real sense the whole story of the life of Christ is an illustration of this battle and how it may be won. Jesus, as fully man, must have faced the temptation we face of putting his own will first, of choosing to live his life as he saw fit. But, in every action and every choice, right up to the last hour on the cross, he resigned his will to that of the Father.

We are often exhorted to follow Christ and to imitate him. This is sometimes interpreted as meaning

that we should perform some of the same kinds of acts of kindness and love which he performed. But perhaps a deeper kind of imitation is implied—that we should follow his example in freely surrendering our stubborn human wills to the will of God.

This is not easy to do. It does, indeed, involve denying ourselves, admitting that by ourselves we cannot make right choices or do good things. In a very real sense, it means dying. We begin to do it whenever we say the Lord's Prayer and mean what we say, "Thy will be done"—not mine. As we are faced with the myriad choices which must be made each day, we can begin to ask, in each case, "What would God want me to do?" We may not always see God's will clearly, but more often than not we will, if we pray for his guidance. And each decision which can be made in the light of God's will, rather than our own, makes the next decision a little clearer and easier.

To achieve singleness of heart, in which every act is done in conformity with the will of God, is to achieve sainthood—for the mark of a saint is his simple, unquestioning obedience to God. You and I may not reach this state of perfect obedience. But we can be moving in that direction. It will be a lifelong struggle with ourselves and our stubborn and selfish wills. But the rewards are worth the struggle. Even as we begin, we will discover that the pressures of conflicting demands become lighter—so many of them are totally unimportant from the point of view of God's will. As life becomes simpler, we have more time for prayer, and meditation, and for coming closer to God in order to learn his will for us. And we find our eyes fixed not on human glory, or the praise of men, but on the hope that some day we may hear the blessed words, "Well done, thou good and faithful servant."



# Youth culture— what is it?

by Robert A. GESSERT

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Arthur Winner was, indeed, going to need patience. He could feel at once his distaste of prejudice for "this place"—naturally, one of those tawdry roadside establishments; by day, sinister in their desertion; by night, with their signs lighted, filled to blares of idiot music with brainless young louts and the girls they brought—little near imbeciles often not much past puberty, dizenized with fake jewelry and dime-store make-up, who would later pay for the public entertainment by going in boys' dangerously driven, broken-down cars to dark by-roads or lanes in the woods.<sup>1</sup>

**C**ALLED UPON to defend the hapless and spineless youth who "got caught" and who heedlessly plunged his older, self-effacing sister into ultimate darkness, the lawyer-hero of James Gould Cozzens' novel, *By Love Possessed*, reflects the revulsion and disgust that maturity feels at the sight of adolescent waste and moral squalor.

The associated images of contour blue jeans, black leather jackets, jazz jargon, and gangs tend to exaggerate this revulsion. The distaste engendered can be merely esthetic or it can be intensely moral. The patience needed can be born of a sophisticated cynicism with youth or it can spring from a sympathetic hope. Many inflections can be given to the sigh, "That's today's youth."

The all-encompassing "that" of our sigh may serve nothing more than the convenience of our mood. Exactly *what* is it that is today's youth? Perhaps the church needs most of all in its ministry to young people, or to any people, to resist the temptation to

As Youth Week approaches it is important that the passing indulgence often accorded young people give way to a mature understanding of the deep forces within and the powerful pressures without that are shaping youth. This penetrating analysis merits study by parents, and church and community leaders.

—The Editors.

de-individualize and reduce the infinite variety of personal existence and aspiration to a group type or a single mold. And yet we know that our imaginations did not create the images. The idiot music—"Walla, Walla, Bing, Bang"—fills the real world with its blares.

That all eighteen-year-old boys are not brainless louts, that not every sixteen-year-old girl is a near imbecile, is obvious. But that there are powerful forces encouraging if not producing "louts" and "imbeciles" should be equally evident. No young person—whether of the suburb's pleasant byroads or of the slum's dark alleys—is entirely immune to the temptation to be like Elvis Presley or Jerry Lee Lewis. Familiar models of and for youth abound, and if they do not fairly represent all young people, they do constitute a guiding imagery which invites imitation by every boy and girl.

Not only the models give some substance to the abstraction, "today's youth." Many older people are painfully aware that son and daughter "have different ways of doing things." Their ways are not our ways and their thoughts are not our thoughts. We are made to feel, if not consciously to recognize, the existence of what the sociologists call "youth culture"—patterns of behavior, standards of valua-

tion, symbols of meaning which belong typically and peculiarly to youth.

Though not wholly divorced from society's total culture, this mystifying style of life, which is youth culture, is distinct and is related to the specific situation in which young people find themselves. For the individual young person it has a double meaning: it expresses his dreams and frustration, the yearnings and vagaries, the love and hates that he feels at this time of life; on the other hand, it shapes these feelings for him, tells him how he must think and act, determines the structure of the experiences that he must come to terms with if he is not to be exiled.

Perhaps the reaction of middle-aged to youth culture will always be a mixture of distaste and patience. But youth culture itself is, first of all, a reaction—the reaction of youth to middle-age culture and civilization that extracts an exorbitant price of admission from the adolescent who desires to enter its inner world. Compared to the promise and pain, the emergence and contraction, of adolescence, the trauma of birth is easily forgotten. Compared to youth's protracted initiation into adulthood, fraternity hell-week is a human institution. The first discovery of freedom and power is awesome enough for anyone at any time. But our civilization conspires both to encourage and to forbid the use, the actualization, of that freedom and power for an extended time surrounding its awakening. The dilemma in which youth is caught by this encouragement and denial gives rise to "youth culture."

Rock and roll music, for example, aptly expresses the painful ambiguities that the teen-ager feels over the emerging power of sex and love. The music's sensuality is primitive and immature, a strange potion of aggression and submission which is not yet capable of distinguishing between masculinity and femininity. It appeals especially to those "not much past puberty" ("I wanna be your teddy bear"). There is no subtlety and richness in its moods and feelings because there is no real familiarity with the joys that sex and love promise. These are not only unfulfilled, they are forbidden ("They said we were too young"). Dreams and pledges can be extravagant ("Gonna buy you a rainbow") because no real promises can yet be given or received. Musical tones and beats, which are not a reflection of experience but a substitute for it, are all the more frank and frenzied because direct personal expression must be postponed.

More than untamed sexuality

(The editors appreciate the cooperation of Harcourt, Brace and Company and of Random House for permission to quote from the publications indicated in footnotes.)

<sup>1</sup>James Gould Cozzens, *By Love Possessed*; New York, 1957, Harcourt, Brace & Co., p. 150.



implied in this music and, indeed, in the whole exaggeration of the importance of sex and love. Adolescents' alienation from the true meaning of these celebrated gifts of nature and romantic sentiment is symbolic of the ejection of youth from the paradise of childhood innocence and of its exclusion from the promised land of adulthood. "Bye, bye, happiness. Hello, loneliness, I think I'm gonna cry" laments the spiritual wilderness of youth.

One of the heroes of W. H. Auden's *Age of Anxiety*, reflecting on the ages of man, says about that "traveller through time" when he reaches the age when "shaving comes":

... threatened from all sides,  
Embarrassed by his body's bald statements,  
His sacred soul obscenely tick'ed  
And bellowed at by a blatant without,  
A dog by daylight, in dreams a lamb  
Whom the nightmare ejects nude into  
A ball of princes too big to feel  
Disturbed by his distress, he starts off  
now,  
Poor, unprepared, on his pilgrimage  
To find his friends. . . .<sup>2</sup>

The ways of youth cannot be understood apart from a recognition that they are a ritual of distress, the mysteries of the lost, the pilgrimage of youth through the wilderness "to find his friends." Embarrassed, bellowed at, too young for the big princes, too old for the cherubic princes, youth's only companions are his peers—fellow young people who will also try to cover their embarrassment and to answer the bellows. The pilgrim will hardly be disturbed—maybe even delighted—if he evokes distaste from those who do not share his pilgrimage, though they cause it and constitute his "blatant Without." He knows he has some right to be rebellious toward that civilization that insists he prove his mettle by "standing on his own two feet" but is willing "to pull the rug out from under him" at any moment; that tells him he "is old enough to know better" but rebukes him for thinking he "knows it all"; that requires him to be independent but denies him access to the economic means of independence; that reminds him of all it

has done for him through years of mere work and asks that he be willing to return his life as a statistic in its nuclear conflicts.

Rebellion alone does not constitute the pilgrimage. To the outsider it may look as if it does. But underlying the apparent rejection of conventional morality, of adult tastes and standards of acceptability, is an intense longing, a desire for acceptance, an ultimate receptivity. Another of Auden's heroes puts it this way:

... . To be young means  
To be all on edge, to be held waiting in  
A packed lounge for a Personal Call  
From Long Distance, for the low voice  
that  
Defines one's future. The fears we know  
Are of not knowing. Will nightfall bring  
us  
Some awful order—Keep a hardware  
store  
In a small town. . . . Teach science for  
life to  
Progressive girls—? It is getting late.  
Shall we ever be asked for? Are we  
simply  
Not wanted at all?<sup>3</sup>

All the noise, all the activity, even

the violence in youth culture, is not a way of *doing something* nearly so much as it is a way of *doing nothing*, of *waiting* until the time for doing something is ripe. The problem is compounded by the fact that our society no longer needs or wants the labors of children and young people. To be young is to have everything at stake. The meaning of life seems to hang in the decisions that are made. Energy is available for the tasks to which one may be called. But instead of calling, society says "Wait." Youth culture—no longer merely a ritual—becomes an expensive libation poured out to an Age of Abundance.

Youth culture reflects and expresses the collective distresses of young people. Perhaps more important for the individual young person, it effectively performs the social function of shaping his experience to contemporary social possibilities—or their lack. It harkens to society's unspoken, "Wait, we do not have a place for you yet." This it does so well that it can

<sup>3</sup>Ibid., p. 42.

<sup>2</sup>W. H. Auden, *The Age of Anxiety*, New York, 1946, Random House, p. 32.

All the noise, the activity, even the violence in youth culture, is not a way of doing something nearly so much as it is a way of waiting until the time for doing something is ripe.

Verlin from Monkmeier





ridiculously prolong adolescence well beyond even the apprenticeship in adulthood which society imposes. From the middle-aged adolescence of some of TV's "funnymen" to the family-circle's tragic-comic "life of the party," childishness is worn without grace.

For all its seeming alienation from adult culture, youth culture echoes our total culture's unfaithful memory that prefers nostalgically to glorify our "lost youth" rather than painfully to admit the "lostness of youth." We all feel more secure in the worship of the potentialities of the unlined face and the well-lined body than in the Psalmist's confession about our actualities: "The lines have fallen to me in pleasant places." Doubting the success of our pilgrimage through time, we would like to believe until the end that we are still at the beginning—that waiting was not the enemy of our hope, but its perennial prerequisite. Youth's waiting is prolonged only as an illusion.

Finally, the most subtle function of youth culture is to transmit our dominant social ethos (the fundamental spiritual characteristics of a culture) under the appearance of rebellion and rejection of that very ethos. One could hardly imagine a better training ground than youth culture for the development of those fine contemporary arts of "group think" and of "other-directedness" (taking one's basic bearings, willy-nilly, from the group with which one is identified). Blue jeans are easily exchanged for gray flannel suits. Because of the precious energy within it, because of its underlying passivity and directionlessness, because of its almost unchallenged influence upon its targets, youth culture is a means by which the wilderness traveler can "find his friends" and even "find his place." What he may not be helped to find is merely himself.

The most noticed patterns in the life of youth are those of prodigality: distaste is evoked and patience is

asked for. But the complicity of our culture forbids the condescension of "distaste" and "patience." The importance of the claim, "Give me the portion of thy substance that falleth to me," demands attention to what youth culture is saying about life "at home" in our civilization, even when this is said above the roar of hot-rod engines and to the beat of rock and roll. The necessity of the "journey into a far country" does not preclude its real risks, but it does make impossible a self-righteous "protectiveness" that would prevent self-discovery in the name of preventing harm.

The church in its human dimension cannot pretend to the grace of the father of the prodigal. May its prayer be to be spared the insensitivity of the older brother; and, more fervently, that the younger brother be enabled by the Father's grace to "come to himself" no matter to what friends or to what places his journey carries him.

## Paddy wagons for preachers



WHEN more than a dozen bright red patrol wagons pulled up in front of Philadelphia's central police headquarters, passers-by stopped to stare. Their eyes fairly popped when uniformed officers opened the rear doors and unloaded nearly seventy-five ministers.

The Lutherans and Episcopalians in their ecclesiastical collars, helped to identify the group as clergymen; most of the other ministers of the city's Protestant churches wore dark suits. Across more than one face in the small crowd that gathered around the ministers in front of historic old City Hall was written the question, "Could some church meeting have been raided?"

Their answer appeared in the next day's newspapers. Commissioner of Police Thomas Gibbons was seeking the help of the city's pastors in overcoming and preventing juvenile and adult crime. The Greater Philadelphia Council of Churches is cooperating with the entire police force, which was mobilized to take part in several all-day briefing sessions for the clergy. This was the first of the series.

One Philadelphia minister arrived that morning in the sidecar of a motorcycle. He was the Reverend W. Caster Merbreier, of St. Matthew's Lutheran Church, and chairman of the Council of Churches' police briefing project.

Carter Merbreier says the main purpose of the briefing is to help the



## by J. Martin BAILEY

Business Manager, *International Journal of Religious Education*.

Photographs from the Police Department, Philadelphia.

police and clergy to know each other better. "If we ever are really going to fight delinquency, then the preachers and police are going to have to work together." As Mr. Merbreier sees it, this doesn't mean that ministers or other church staff members should attempt to play the role of the police in a real-life game of cops and robbers. "It does mean," he says, "that in time of need, there should be complete cooperation. The police need to respect the clergy and the pastors need to know the policemen in their district."

In order to provide an opportunity for both to get acquainted, the police briefing for clergy began when the ministers "answered" district roll call, before 8:00 A.M. in the district headquarters near their churches. They met the officers, sergeants, lieutenants, and district chiefs. They took a tour of the building, saw cell blocks filled with the drunks hauled in the night before, learned the routine by which prisoners are "booked" and their cases processed.

The development of this acquaintance with officers of their own districts was continued later when the ministers spent a Friday evening—the busiest night for the police—patrolling their own neighborhoods in "Red Cars" with police officers. In the tension of following orders received on the short-wave radio, preacher and policeman discussed neighborhood problems and possible solutions.

### The need for cooperation

In the mayor's reception room at City Hall, on the day of the general orientation, Carter Merbreier opened the session by saying that only with the cooperation of the 901 Protestant churches could the police hope to lean up the juvenile gangs and vice rings in the city.

This also was acknowledged by Police Commissioner Thomas Gibbons who reported to the churchmen that since 1952 the number of arrests of known gamblers in the city had increased from 5,000 to more than 8,000. "The problem," the commissioner explained, "is that we sometimes arrest the same racketeers as often as twenty to thirty times a year. We can arrest the lawbreakers, but it's up to the public to demand laws

that are foolproof and can keep such men locked up."

The commissioner also called on the churches to demand laws strong enough to help stamp out illegal distillation and sale of beverage alcohol.

"You won't believe this," he told the pastors, "because I didn't either, at first, but we recently arrested a bottler of illegal liquor who had as much modern equipment as the largest distillery in the state. We found his shiny, new equipment in an old factory right in the shadow of City Hall."

"Although this illegal distillery had been operating less than five weeks, the syndicate that owned it was grossing more than \$50,000 a day. With that kind of return for their trouble, gangsters are quite willing to serve a five-year term in the state penitentiary—and then retire on their five-weeks' savings."

"If this series of briefing sessions does nothing else," the commissioner said, "I hope it gets you aroused and that you can get the public aroused."

### The Juvenile Aid Division Problems

From City Hall the ministers went—again in the red patrol wagons—to the Juvenile Aid Division. There Inspector Harry Fox, himself a Methodist church school teacher for more than fifteen years, introduced the ministers to the work of his Division, which is responsible both for prevention of juvenile crime and for all cases in which persons under eighteen years old are involved.

Inspector Fox told the ministers how he personally picks the "plain clothes" men and women. Among other things, these officers have to understand that "fat backs" are rock 'n' roll recordings, that a "drag" is an unpopular person or event, and that the question, "Are you straight?" is gang slang for "Are you one of us? Are you prepared?"

"Some police officers get the idea that working in Juvenile Aid is just one big Sunday school picnic. Well, it isn't, and we don't want any officer who joins up because he wants to take it easy or just because he's tired of wearing the uniform every day."

"The one acceptable reason for a man's wanting to work in this branch

of the force is that he likes kids and wants to help them. The best recommendation, as far as I'm concerned, that an applicant to our staff can have, is that he's been a Sunday school teacher or scoutmaster." Inspector Fox's office is lined with plaques he received from the city's scout troops, junior league baseball teams, and school groups.

The Juvenile Aid Division of the Philadelphia Police Department works so closely with school officials that its officers are in the Board of Education Building. The Division is made up of a gang control unit, a morals squad, and a squad of policewomen.

### The effect of the curfew law

Besides covering such juvenile hazards as poolrooms, Juvenile Aid also enforces the city's effective curfew. Even many of Philadelphia's youth have expressed approval of the curfew which has kept juveniles off the streets at night since 1955. That year a vicious brawl, involving 500 boys, spurred the city council into passing an ordinance that the half million boys and girls under seventeen had to be home by 10:30 on week nights and by midnight on Fridays and Saturdays. "Besides cutting juvenile crime twelve per cent," Inspector Fox explained, "the curfew makes parents pay—literally—for not controlling their children. There's a fifty per cent 'repeater' rate on most juvenile crime, but only three per cent repeat curfew violations."

Another big job of Inspector Fox's hand-picked men is patrolling sports events. "There used to be a saying among teen-agers, 'We may lose the game but we won't lose the fight.' Even our policewomen help keep that under control."

Of special interest to the ministers was the display of confiscated gangland weapons, like whips made from lengths of chain, switch-blade knives, and home-made zip guns. Almost any commonplace tool or object can become a deadly weapon in the hands of desperate juvenile offenders.

### Serious morals problems

The Inspector appealed to the churchmen to join the battle against

## Art in Christian Education

The Editors of the *International Journal* are proud to announce that a deluxe edition on "Art in Christian Education" will be published next month. Reservations for extra copies are now being accepted. Use the coupon on page 39.



Some of the ministers stood in the "line-up," facing lights and with measurements at their backs, as suspects do when witnesses try to identify them.



obscene and pornographic literature on the newsstands, citing case histories of how "girlie magazines" and the so-called "health and sunshine" publications have contributed to major sex crimes and offenses. Such periodicals are for sale on many newsstands and attempts to block their sale have been defeated by the courts which have held confiscation of such literature unconstitutional.

Thirteen male and four female investigators in the morals squad bring in eight to ten sex offenders each day. The public's reluctance to testify in cases involving morals crimes is a major problem to effective law enforcement.

The seventy-five clergymen also visited the detective and central records divisions. They saw police photographs of murder victims, and

diagrams of the scenes of several recent and infamous crimes. Several of the ministers demonstrated how the police "line-up" permits witnesses to identify criminals. Other pastors "modeled" the chest and wrist bands that are basic to lie detection equipment.

A display of narcotic drugs and photographs of addicts in various stages of addiction were studied by the clergymen. Chief Detective John Kelly explained that drunkenness or dope addiction are factors in nearly every major crime.

From the top floor of City Hall the ministers saw how telephone complaints are received and relayed in a matter of seconds to unassigned cars patrolling the districts where the complaints originate. "It is not uncommon for a person who has phoned in a

complaint to tell our police switchboard, 'Oh, don't bother to send a policeman; I see a patrol car out front now,'" Inspector Wilfred Foush claimed proudly.

### The long-range goals

Carter Merbreier, the genial young Lutheran minister, has served as chaplain to the "men of the force." He has great appreciation for them as individuals and for the difficult and often dangerous work they are expected to do virtually without error. A long-term goal he has established for the briefing sessions is that someday the stereotype of a Philadelphia policeman won't be the "singing Irish cop." Pastor Merbreier, second man in the history of Philadelphia to be  
(Continued on page 45)

**W**HO IS RESPONSIBLE for the sex instruction and guidance of youth? Most people would agree that the responsibility rests primarily with the home. The church and school should "help the parents help themselves." They should call attention to services and resources that are available to families and young people. In addition, the church should inaugurate a program to supplement home

instruction in sex guidance and education.

Convinced of the church's responsibility, the staff of Westwood Lutheran Church inaugurated a program of sex instruction in connection with two features of the Christian education program. One feature is "Family, Faith and Friendship Hours," a series of Sunday afternoon programs of instruction, inspiration, and fellowship.

The second is "Youth Education Night," at which some 150 junior high boys and girls gather each week for confirmation instruction, chapel, youth choir, and other classes and activities.

That a need exists for sex guidance and instruction, few would deny. However, many public high schools and junior high school authorities responsible for policy-making are



hesitant to provide this guidance, because of the diversity of cultural, religious, and ethical traditions represented in the school student body. Various pressures are brought to bear on them. As a result, counselors or other qualified teachers who have been trained to teach along these lines are hindered from doing so in the public schools.

Parents, while often realizing their obligations, are sometimes at a loss as to where to begin. They are afraid that their children may begin asking questions, and equally afraid that they may not. Perhaps the church can help.

Some might ask whether sex guidance comes within the scope of the church's responsibility — specifically our church? It is our conviction that Christian education includes interpreting Jesus Christ to the whole person. This we believe to be the church's task in the modern world, and we are attempting to carry it out. Our congregation, a mushrooming suburban church, has some 1100 children enrolled in the Sunday church school, in addition to the 150 in Youth Education Classes. There is a relatively large number of young families in our constituency, with a correspondingly large number of younger children. This number will continue to grow as time goes on. It was felt, under these circumstances, that with many young people in our constituency, our church must find some way to make our impact felt also in sex education.

### How the instruction was given

When should we begin education in regard to sex? The answer to this question may depend upon one's point of view and local conditions. It was our opinion that sex instruction, in our situation, should be given in the seventh, eighth, and ninth grades. To begin instruction at any later age level would be too late.

An abundance of well-written materials for use in sex guidance is available. We made use of the materials prepared for the Joint Committee on Health Problems in Education of the American Medical Association (AMA), and the National Education Association (NEA). The series is called "The Sex Education Series," and includes six pamphlets for various ages. These materials give a definite moral tone to the presentation and discussion, for a Christian approach to the subject.

### Where leadership was secured

Such a program of education re-

# Sex guidance in a local church

by Glenn T. CARLSEN

Minister of Youth and Christian Education,  
Westwood Lutheran Church, St. Louis Park, Minnesota.

quires well-qualified leadership. We used two counselors from the local junior high school, both of whom have advanced degrees in the field of psychological counseling, and have been trained to teach sex guidance in the schools. In teaching the course, these people, members of the Board of Christian Education of the church, had no hesitation about making references to God and his plan for our lives, and specific references to the Christian conception of the family and the sanctity of marriage. The importance of a Christian understanding of human behavior involved in boy-girl associations was emphasized.

The course for the parents of seventh, eighth, and ninth graders was given in a series of four successive Sunday afternoon sessions. The instruction for youth took place on Thursday evenings. The fact that both were part of regularly scheduled sessions meant that the sex education took place within the scope of the Christian education program. Parents and young people discussed sex in the same Christian education environment in which they learned about God and his work in their lives. This provided a very natural, yet meaningful setting.

### What procedure was used

This was a pioneer effort in our congregation. Considerable thought and planning were needed in order that we might obtain our objective of "helping the parents to help themselves."

After the series of four Sunday afternoon sessions for parents was completed, a letter was sent to the home of each of the young people, outlining the objectives and requesting further cooperation of parents and young people in carrying out the program. The specific dates of the presentation to the young people were included in the letter, so that parents

not desiring to have their young people participate might be free to keep them home, and so that others could plan their own means of follow-up. We felt that it was primarily the responsibility of the family, not the church, to provide this follow-up. The church's role was supplementary.

The letter to the parents was followed shortly by a pamphlet prepared especially for use of junior high boys and girls in the home. A period of three weeks was then allowed to elapse. It was our hope that parents and children would discuss the pamphlets which both had in their possession. At the end of this period of time, the counselors, along with staff members of the church, met with separate boy and girl groups during one of their Thursday evening education classes, for follow-up discussions.

The counselors were objective professional persons to whom young people might direct their questions: questions which they, for some reason, might hesitate to ask their parents.

### The value of it

A pioneer effort such as this will not be free from error. For example, this year we shall probably have a follow-up with parents as well as young people. Also, it may be that additional religious emphasis can be given.

Our pioneer effort in sex guidance met with enthusiastic response among members of our congregation, both parents and young people. Adults made such comments as, "Why hasn't something been done before? . . . What a fine way in which to seek to help us! . . . How grateful we were for the church's concern in providing us with another means!"

The candid, forthright questions of the young people demonstrated that the simple, natural, yet direct method of Christian education is also best in the area of sex education.



# First steps toward spiritual maturity

by Elizabeth and William GENNE

Mr. Genné is Executive Director, Department of Family Life, Division of Christian Education, National Council of Churches.

**A** JEWISH MOTHER said she was not taking any chances on the religious nurture of her child. Each time she cuddled her baby to her breast to feed it, she repeated the Jewish prayer of thanksgiving. She said it, not silently, but out loud, so the infant would hear the sound and rhythm of the words and come to associate them with the good experience of feeling hunger satisfied.

This is not far-fetched. Navy scientists were puzzled by a mystery in World War II. Why was it that the natives of certain heavily-bombarded islands in the South Pacific seemed to be able to withstand "combat fatigue" (a polite name for shell-shock) better than the trained troops of the armed services?

After extensive investigation, the best answer seemed to be found in the parent-child relations of early childhood. Most youngsters on those islands were carried on their mothers' backs in shawls. The child was not only within the sound of his mother's voice, but could feel the warmth and rhythm of her body as she worked about the house or in the fields. When the baby became hungry, he was immediately put to breast. If there were any disturbances, mother was always there—constantly and tangibly there.

With this kind of reassurance the babies felt life was good and the world was a good place in which to be. Even when the fury of hell seemed to break loose around them, there was the deeply ingrained feeling that they knew a peace the world could not take away.

The Jewish mother, serene in her vocation of motherhood and eager to fulfill her high calling, had intuitively sensed the right way to begin the religious nurture of her child.

Let us, however, make two things clear:

1. While most physicians are clearly in favor of breast feeding, they would equally insist that any woman who is physically or psychologically unable to nurse her baby should not feel guilt or anxiety. Bottle formulae can be safe and nutritious. The important thing they would stress is the spiritual bond between the mother and child. The bottle baby should be cuddled, loved, and prayed over as much as the breast-fed baby.

2. Parents, and teachers, also, need to remember that personality is never immutably fixed. While early foundations are important, parents should never feel they have "ruined" their child by early mistakes. Whenever any child is surrounded by a more understanding love, the changed atmosphere will provide the conditions for growth and call forth a response by the child.

(This power of insightful and understanding love applies to adult personalities, too. Many husband-and-wife relationships can be improved to the point where the partners seem to be "new" people.)

Therefore, whatever the shortcomings in our own background, or in our early handling of our children, let us be assured that whenever we open our hearts and minds to the power of God's love, changes will occur.

Some parents and teachers of young children are afraid to love their children in terms of cuddling them for fear that it will "spoil" them. Such a fear reveals a failure to understand love. Love never spoils a child—or an adult. It is indulgence that spoils both children and adults.

How can we distinguish between indulgence and love? Indulgence is the acquiescence to whims and immaturity, usually because of fear. This is true at any age and applies both to the self and to others. Love

casts out fear and gives the person freedom to love others. And what is love? Love is the overwhelming desire and persistent effort of a person to create for another the conditions under which he can become the person God meant him to be.

Certainly indulgence is not one of the conditions which helps any person, child or adult, to become the person God meant him to be.

But, is the preschool child being immature when he cries, or wants to be cuddled, or clings close to a parent or teacher? Usually not. The small child who may seem demanding is really speaking in non-verbal language. His actions try to communicate some of his deepest needs. For the new-born infant this means to be accepted in his helplessness and to be cared for with a warm affection. Usually parents of infants understand this. It gives parents a real satisfaction to be good parents to this helpless little person. Someone has said, "Heaven is where all parents are young and all children are infants."

As the young child becomes more mobile, adults often impose unrealistic demands on themselves and on the child. One young mother felt she was a failure because she could not keep her child from touching the knick-knacks she left around. Her ideas of obedience ran far beyond the child's comprehension and curiosity.

In the face of such excessive demands from adults, the child has three basic patterns of response which every nursery teacher has seen:

1. Submission, with a sense of defeat and worthlessness. Often this produces on the part of the child an over-anxiety to be pleasing to adults.

2. Rebellion, in an attempt to maintain a sense of self-worth in the face of an increasingly hostile adult world.

3. Withdrawal, usually resulting in a rejection of adults, shyness, day-dreaming and the like.

Before we ask, "What should we do?" we, as parents and teachers, need to ask, "What do we really believe and how do we really feel about children?"

Do we believe that children are born not only with "a potential with a push," but also with a desire to develop into acceptable adults—or do we believe that God sends us little demons out of whom we have to knock the devil?

Do we believe that our role as parents and teachers is basically to guide and encourage the child's growth toward the unique person God wants him to be—or do we feel that we must "break" the child and force him to submit and to conform?

Do we believe the power of God's



love working in and through us will create the best atmosphere in which the child can grow even when he fails and falls short ("sin" to the theologian)—or do we feel that we must withhold that love from a naughty child until he earns it by good behavior?

If we can honestly answer "Yes" to the first of each of these alternatives, then we should be ready to assume our responsibilities in educating our children.

First we will study child development so we know what to expect and how to help prepare our child for each successive step in his growth. We do not teach a baby to walk by pushing or dragging him before he is ready. Nor will he learn to walk if we hold him back for fear he will fall and hurt himself. We teach a baby to walk by standing behind him and letting him hold onto our fingers on both sides. When he advances a step or two, we move with him. When he stops to steady himself, we stop. We do this until the child develops the skill to walk off on his own. We neither push nor hold back. We stand ready with support and guidance as the child is ready to take each new step.

We prepare the child for each new step with confidence. Two children were about to begin public-school kindergarten. The school required a preliminary interview to evaluate the readiness of the child. One mother said to her child, "You've got to go. They want to find out how smart you are." The other mother said, "The teacher wants to help you use your crayons and scissors." The first mother had already implanted the image of the teacher as a tester and judge of his intelligence before the child ever arrived at the school. The second mother made this new experience an adventure of continuing growth with a helpful person.

A child who has been helped to move out into new experiences with confidence will learn to accept change. Nowadays families move around a lot and all of us need to make new friends and put down roots in new communities. Our ideals of brotherhood under God require us to learn to accept with Christian grace change in neighborhoods and differences in our neighbors. Beneath all moves, changes, and differences, we need to help children have a sense of spiritual security in God's unfolding purposes.

And as the child develops he will

need not only to be fed, sheltered, and taught many new truths; he will also need to be helped to handle his emotions. In his ignorance, and in his eagerness, every child faces frustrations, disappointments, and failures. Anger, fear, hate, or guilt will well up within him at some time or other. All these are gifts from God. We must

help the child to use them rightly.

When a child says to a parent, "I hate you!" because we want him to do something he doesn't want to do, can the parent understand his resentment and not consider it a personal affront to his adult authority? Can he help the child to understand

*(Continued on page 44)*



Unconsciously groping for maturity, the child in this unposed photograph finds a good book on the subject.

*Patricia Warth*



# use many related teaching procedures

by Eleanor Shelton MORRISON

Christian education leader and wife of Truman A. Morrison, minister of Edgewood Peoples Church, East Lansing, Michigan.

## III First and second grades

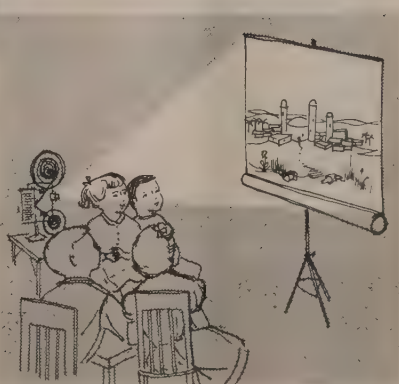
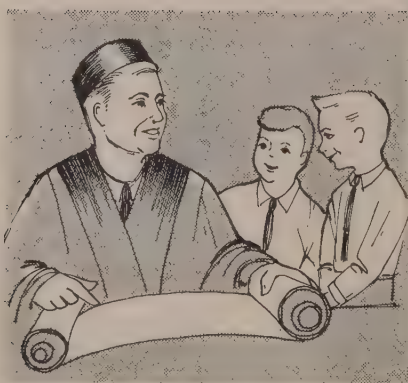
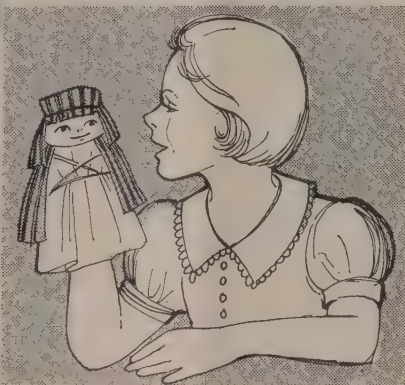
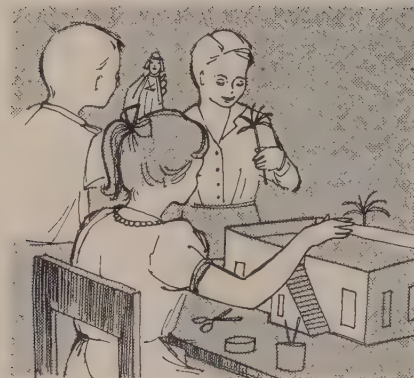
ONE OF THE TASKS of the church school teacher which is most stimulating and difficult is that of translating the knowledge of the Bible into experiences that will transform the lives of boys and girls. The Christian experience of children and young people can be greatly enriched if they have a teacher who is himself drinking deeply from the biblical sources of strength, and who knows how to use many teaching procedures in correlation—procedures which supplement each other and are related to one another in a unit of study.

In approaching a new unit of study a teacher needs to ask himself, "What do I hope the members of the class will gain from this study? What purpose do I have in teaching this part of the Bible?"

The experience of a group of first- and second-grade children studying the boyhood of Jesus can give us a picture of how several teaching procedures were used to meet some rather specific goals. Many of the procedures described can be used, with adaptations, in other types of study units. We shall make no attempt to outline lesson plans, but will suggest ways teachers may use their own materials with imagination.

Since the lives of children of grades one and two are centered in home, school, and play, the things learned in church school should help the children live constructively in those areas. Understanding how it felt to live in the time of Jesus' boyhood is closer to children's lives than memorizing facts about Jesus' times. Teaching procedures should be used which make Jesus' boyhood live and which put the emphasis on meanings rather than facts alone.

One of the best ways to bring the Bible to life for boys and girls is to use a number of teaching procedures that complement each other. The more perspective a child can acquire in a unit of study, by having different but related experiences with it, the more he will begin to understand it.





## They start with a game

The leader of one group began by trying to arrange a rich learning environment. She knew that all the pictures, books, worship, stories, hymns, and activities must work toward the same goal. Knowing that primary children spend much of their time at play, she decided to start the unit with a game. She asked an artist to make black crayon drawings of articles familiar to Jesus in his home and school. Using a Bible dictionary as a reference, he drew pictures of a water jug, cooking pot, water skin, lamp, broom, wheat grinder, carpenter's tools, prayer shawl, scroll, stylus, sleeping mat, and sandals.

The teacher then cut from magazines large pictures of articles with which boys and girls of today are acquainted. She found pictures of a sink, electric frying pan, electric lights, refrigerator, broom, vacuum cleaner, flour, carpenter's tools, Bible, bed, shoes, pencil, and television receiver. The class was divided by twos and they attempted to match the articles of today with the things Jesus knew as a boy. Out of this game came a lively discussion of what Jesus' home, school, and church were like—how they were different from ours and how they were similar.

## They organize for research

Using the interest and curiosity which the game had awakened, the teacher asked how many of the children would be interested in making a big chart of "Then" and "Now." They would list on the chalkboard home, school, church, and play, and would compare activities in Jesus' day with those of boys and girls today. All of the children but two chose to take part in this activity. The other two met with the teacher separately and decided to gather a collection of pictures of Jesus as a boy as the basis of later discussion and study.

During the next session the group talked about what activities they might carry out, what trips or interviews might be needed, and where they could find information. During the planning session the group thought together about plans—the teacher did not tell the group what it would do. This does not mean that the teacher did not have suggestions and ideas, but she guided the children in planning, giving them as many free choices as possible.

Brown wrapping paper (usable even in the most cramped quarters) was used in the planning session. The teacher wrote on the paper **WHAT WE WANT TO FIND OUT** and the group listed articles and activities of Jesus' boy-

hood about which they needed more information. Then the teacher wrote: **WHAT SHALL WE DO? HOW SHALL WE FIND OUT?**

Various suggestions were noted, such as: look in books, read the Bible, ask the minister, visit a Jewish rabbi or synagogue, see some films or filmstrips, and look at pictures. The teacher knew the list was incomplete, but felt another planning session could be held after the interest of the youngsters had been developed by actually beginning the work. The lists were posted on the wall, so progress could be checked.

Following the decision of two Sundays before, a sheet of brown wrapping paper was placed on one wall of the classroom. It was ruled into four columns, labeled: **THEN, NOW, SIMILARITIES, DIFFERENCES**. The group agreed that they would draw pictures of the articles or activities rather than write about them, since some members of the group had not yet learned to write well.

## They concentrate on homes

The group decided to concentrate first on the home of then and now. The next few weeks were spent in gathering information about biblical homes. Four major activities were carried on:

1. Research in reference books: a Bible dictionary, a Bible atlas, and books such as *A Picture Book of Palestine*, by Ethel L. Smither (Abingdon).

2. Viewing of the filmstrip, *Two Thousand Years Ago—Part 1, The Home*, (from a set of six filmstrips entitled *Two Thousand Years Ago*, available from United World Films and from denominational sources. \$2.00 each strip; \$12.00 for the set.)

3. Reading and hearing stories about Jesus at home in such books as: *Once There Was a Little Boy*, by Dorothy Kunhardt (Viking Press); *Tell Me About Jesus*, by Mary Alice Jones (Rand McNally); *When Jesus Was a Little Boy*, by Georgia Moore Eberling (Children's Press); and *Jesus Lights the Sabbath Lamp*, by James S. Tippet (Abingdon).

4. Research in the Bible for information about Jesus as a boy.

Another planning session was held to see if the group was ready to start putting the pictures on the chart. The teacher used several questions to test how accurate the study had been: What did the inside of Jesus' house look like? How was it heated and lighted? How did the family sleep? As various children reported what they had learned, they were allowed to choose sections of the chart on

which they would like to draw.

## They build a model house

One of the boys suggested that since there were too many children to work on the chart all at once, part of the group might do something different. The teacher suggested the possibility of building a model of a home like one Jesus might have lived in. Since the necessary research had already been done in preparation for the chart, the group working on the house concentrated on construction. Two fathers came to help with it. Several weekday sessions were held, and these added to the fun, especially when there were refreshments. Boys and girls had a chance to use hammers, and saws, just as Jesus did in the carpenter shop.

Soon a wooden refrigerator crate was transformed into a Palestinian house, with steps that could actually be climbed. Several weeks later it was completed, painted white on the outside, furnished with sleeping mats, clay lamps, and water jugs, all made by the children.

## They study Jesus' background

When the group working on the chart finished the home section, they moved on to Jesus' school and church. They looked at the filmstrip *Two Thousand Years Ago in the Synagogue*. The whole group took a trip to a neighboring synagogue, having drawn up the previous Sunday a list of things to look for. After they returned, one Sunday and a good part of the next were spent in making scrolls such as Jesus might have used in school. These were not elaborate like the ones in the Jewish Synagogue, but the parchment paper used made them beautiful and durable.

When the scrolls were completed, the group talked about which parts of the Bible Jesus had known and studied, and each child chose a verse to put in his scroll in careful script printing. First- and second-graders do not write well but are trained in script printing, so short verses were selected, such as: Deuteronomy 6: 4-6; Psalm 9:1; Psalm 24:1a; Psalm 75:1; Psalm 92:1; Psalm 100:5. (For other suggestions, teachers may refer to their curriculum materials.)

The picture research group reported, showing pictures of the boyhood of Jesus, as various artists had conceived it. Each of the pictures was carefully studied. This helped the children to understand that Jesus was once a child like them. After all the pictures had been studied and compared the teacher asked if each



child would like to have a small print of one picture to mount and hang in his room. The group liked the idea and agreed on a choice.

The teacher decided to include a brief consideration of the mezuzah at this point, in an effort to relate what had been learned to the children's homes. A Jewish family in the community lent a mezuzah, and the boy of the family came to explain what the little box mounted on the doorpost meant to a Jewish family, and how it was used. The children then made simple mezuzahs for their own rooms at home.

When all of the planned activities were completed, the group spent some time with the "Then" and "Now" chart, adding similarities between Jesus' childhood and theirs. This emphasis on similarities was important, because the differences in household articles and school methods could give the impression that Jesus was not at all like boys and girls today—that his life was queer and remote.

### They make up a play

On the following Sunday, feeling that a change of pace was in order, the teacher asked whether the group would like to make up a play about the boyhood of Jesus. She suggested two ways of doing it: by dramatic play, using the model home, household articles, scrolls, and other objects; and by using hand puppets. The group was divided in its interest, so one of the parents was invited to work for a few Sundays with the group interested in hand puppets, while the teacher worked with the group doing the dramatization centering around the model house.

Informal dramatization is one of the most effective teaching procedures. In this case, it also provided an excellent way of using the models. The following steps may be helpful in planning dramatization:

Tell the story enough times so that the children have it clearly in mind.

Decide as a group how many people will be needed, and who will play each part.

Decide where in the room each action will take place.

Decide how to divide the story into sections, like acts of a play.

Play it out informally, letting the conversation be spontaneous. Pantomime can be used where children have never participated in dramatization and feel self-conscious about it.

Evaluate how it went, then try it again, with different children taking the various parts.

In using hand puppets, the same principles apply, except that instead

of the whole person, only the hands are used. A small paper bag is put over the hand, the thumb and little finger held separate from the three middle fingers. The paper bag is squeezed around the thumb, the little finger, and the three middle fingers. The thumb and little finger are the arms of the puppet, the middle fingers are the head. Children sit or stand with their wrists even with a table top and move the puppets to act out the story as it is read.

All through the series of learning experiences described thus far, the group worshipped regularly. When possible, the leader used a picture of Jesus' boyhood in the worship, and the group learned several hymns about Jesus as a boy. (*Hymns for Primary Worship* and other primary hymnals have sections on this theme.) Care was exercised in selecting hymns with good content, as was done also in the selection of stories. In one worship service the Elsa Anna Wood picture, "Hilltop at Nazareth" was used. It portrays Jesus as a boy communing with God. The teacher read the passage from Deuteronomy 6:4-6. The children quietly hummed "Fairest Lord Jesus" while the teacher asked them to think about God and how we can talk with God.

Many conversations were held during the worship time about the way in which Jesus must have prayed as a boy, judging from the intimate relation he had with God later in life. Suggestions were made about how boys and girls today might pray individually. Times were allowed for quiet reflection during the worship, so that the children could get the "feel" of quiet individual prayer.

### They invite parents to a meal

As a closing summary activity, the group planned to have a meal with the parents so they could share with them what they had learned. A man in the community who knew about early Palestine was invited to help the class plan a menu which would be very much like one Jesus and his family might have had. Each family brought a part of the meal, suggestions for recipes and preparation having been provided.

The mothers and fathers played the game the children had played the first session, and the children discovered with delight that their parents did not know how to match all the items either. After a sharing time, examination of the model house and worship, the families went home, each carrying a mezuzah, a scroll, and a picture of Jesus as a boy.

This group had the privilege of

taking part in a number of learning situations. As the teaching procedure are examined, it appears that the meet the test of several important criteria of effective teaching:

### Evaluation of teaching procedures

1. Each was integrally related to the study carried on. No matter how novel or interesting, a procedure is not valid unless it contributes to the insight, information, and growth of the learner.

2. Several enlisted the children in ongoing activity. Learning experiences which continue for several sessions are usually more interesting and significant than those which are completed in one session. Making a model of Jesus' home called for research and produced more involvement and interest than would coloring a picture of Jesus' home.

3. Several enlisted the hands as well as the minds of the children. Procedures which use the whole person, including bodily activity, are more likely to produce learning than are procedures which require children to be quiet, docile, and passive. Discussion is more effective than lecturing. Stimulating a group to find answers is better than telling them the answers.

4. Most of the procedures were dependent on planning and thinking by the boys and girls. Children learn most eagerly when they share in a democratic process from the planning to the completion of a unit of study.

5. Several of the activities used were built on what had already been learned. Children like to use what they already know in pushing on to new understanding. Continuity and unity in learning facilitate new thrusts of experience.

6. The products of the group activity were shared with others. Communicating to someone else what has been learned helps to clarify it. A sense of the importance of what has been learned comes when it is summarized and shared.

### How procedures support each other

A closer examination is in order with regard to the relations of the various teaching procedures to each other. The beginning game evoked children's interest and curiosity, laying the groundwork for the discussion of many spontaneous questions. The teacher did not have to lecture about the articles Jesus used at home and in school—the children had discovered them.

The teacher was at all times an active participant in the group procedure.





A Jewish family lent a mezuzah, and the boy of the family came to explain what the little box meant to Jews. He was  
*Bill Mitchum*

welcomed by children wearing bits of costume in preparation for an informal dramatization about the boyhood of Jesus.

ess, but when she introduced suggestions and ideas (as in the case of the chart, the dramatization, and the model), these had grown out of the things the group had undertaken.

Planning sessions are as much a part of teaching as is reading a book or interviewing an expert. This group had several planning sessions: to list what needed to be learned and how the group might proceed; to evaluate what progress had been made on the activities and to discuss the deeper meanings; to plan further activities; to plan how they might share what they had learned with their families.

Throughout the study, research was important and was accomplished in several ways. Often teachers feel the only way to help children gather information is to guide them to books. This method was used, but so were many others: visiting a synagogue, viewing filmstrips, studying pictures, consultation with the fathers concerning the model home, reading the Bible, talking with the Jewish boy who visited the class, and interviewing an expert on Palestinian food.

Each of these procedures was undertaken because the children needed

to know the information which these sources could provide. In each case, the information led to further possibilities of activity and work. There was no gathering of facts just for the sake of knowing them.

The worship conversations, and the making of articles to use in their own rooms, took into account the way in which primary boys' and girls' lives are centered in the home. The effort was made to help them learn skills of communion with God, and tangible symbols were taken into their homes to remind them of the experiences the boy Jesus and they had in common.

As the chart and the model house could not have been made without the previous intensive discussion and study about life in Jesus' time, so the scroll activity was enriched by the trip to the synagogue and the Bible study of passages Jesus might have known. Similarly, the discussion about the relation of present-day living to Jesus' boyhood would have been impossible without the study about the nature of his home, school, and church. The dramatization used the model home and its furnishings to add reality, and would have been im-

possible without the previous research and study. These two experiences, combined with worship, helped to give personal meaning to what had been going on in the class.

The process of planning for a final sharing time with families called for review, evaluation, and a choosing of the most meaningful parts of the study for sharing purposes. In this way, the closing event was an integral part of the study, and not a "show-off" time.

Out of the interweaving of these varied experiences came the possibility for new growth, new insight, new vision of the ways in which Jesus' life is related to ours. No teacher can ever guarantee that these results will occur. She can, however, plant the seed carefully, leaving the growth and harvest to the Lord of all living things.

#### EARLIER ARTICLES IN THIS SERIES

The earlier articles in this series dealt with the use of many related teaching procedures (1) in general and (2) with pre-schoolers.

Additional copies are available at rates appearing on page 1.



# Families go camping

*—and enjoy it, when it's at a church family camp*

by Joseph John HANSON

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**F**AMILY CAMPING is on the increase. Every summer thousands of families are seeking experiences in the out-of-doors, visiting resorts, state parks, camp sites, and mountain sanctuaries where a tent can be pitched or a cabin rented.

Unfortunately, many families return from their vacations tired, irritable, and in no mood to extol the virtues of vacationing together as a family. Confined within family cars, crowded into single rooms or cabins, their days were filled with tensions instead of the joys which had been anticipated.

Fortunately, other families had never-to-be-forgotten experiences in the out-of-doors. Their days were spent in purposeful activities, making new friendships, participating in discussions about family life, and entering into play experiences in which parents and children participated together. There were moments of inspiration in God's world of nature, campfires at the end of the day, fun, fellowship, games, swimming, hikes, and the satisfaction of being associated with other families in a Christian community. Many of these families participated in family camps held under the auspices of religious organizations, local churches, and Protestant denominations.

## The camp program

In most family camps forenoons are devoted primarily to separate activities for children and for parents. Children participate in programs that are suited to their particular needs and interests, including story periods, expressional projects, nature hikes, supervised play, and craft instruction under competent supervision. At the same time parents discuss the Bible,

share experiences in Christian family relations and in dealing with children's questions and behavioral problems, and exchange ideas about developing successful parent groups in the local church.

Morning sessions make it possible for each member of the family to be enriched at his own level of interest and need. During the afternoons and early evenings families are together, for no family camp is successful that fails to strengthen bonds of family cooperation, unity, and appreciation.

Afternoons in a family camp, following a rest period for children and parents, are free for recreation. Some family groups go boating, fishing, or are just lazy. Many of them spend the early part of each afternoon in learning new craft skills and in making things together. An enthusiastic father, at the end of one family camp, said, "This was an entirely new experience for my family. Our busy schedule at home has prevented us from working together as a family. In this camp we have rediscovered the joy of being together and of working as a family unit."

Under the careful guidance of a competent craft leader, parents share their talents with children while learning new skills themselves. Children gain security in sharing ideas and skills with their parents.

## Worship

The spiritual climax of each day's program comes early in the evening when families gather at selected outdoor spots for fifteen minutes of individual family devotions. Each family separates itself from other families, but within sight of the others so that the entire camp group has a sense of "togetherness." Each family conducts

its own worship, reading Bible passages, telling Bible stories, sharing devotional thoughts, engaging in prayer, and evaluating the experiences of the day.

It is better for families to engage in family worship in the early evening than immediately following breakfast, which is often the pattern in youth and adult camps. Caring for the personal needs of children after breakfast tends to disrupt the sense of "togetherness" and concentration which makes family worship meaningful. In the early evening children are much more disposed to enter into family devotions.

The family worship period in many camps is followed by a vesper service when all the families gather for a brief season of worship and inspiration. Usually the message is presented in story form in order to make it understandable to children yet interesting to parents as well. Sometimes a family will lead this service. On some occasions the children participate in a separate vesper session with their own leaders, but usually entire families participate.

Variation in vesper procedures helps to sustain the interest of children. The following can be meaningful: a Galilean Service (lakeside, with leader standing in a boat); outdoor visual worship program; campfire vesper; visit to a sheep farm with the vesper leader dressed as a shepherd; hillside sunset program; favorite hymn program with a hymn story; dramatic presentation of a Bible story; and role playing.

## Campfires and family fun

The concluding all-family activity each day is brief and informal, including stories around a campfire, informal singing, stunts, roasting of marshmallows, or games that can be played by parents and children together. Care is taken not to overstimulate children with exciting stories, physically strenuous games, or competitive activities. Evening programs of an excitable character, combined with a sense of "aloneness" which is often experienced by children in a camp setting at night, can easily produce behaviour problems and emotional maladjustments. By eight o'clock there is little need for parents to use drastic methods of persuading their offspring to retire for the night.

## Parent discussions

After the children are tucked in for the night, parents meet for discussion of family problems, "back home" church leadership and pro-



gram needs, family budgeting, missionary outreach, and other subjects of timely interest. These sessions are one of the highlights of the program for parents. Someone checks on the children in their cabins or rooms at frequent intervals, in order to make certain that they are all right.

It has been found that when no provision is made for a parents' forum each evening, parents are likely to leave the camp site in small groups for hamburgers and coffee in a nearby town. This practice tends to fragment the group, and eliminates an opportunity for profitable discussion and fellowship.

In many family camps, parents conclude the evening forum with refreshments, a watermelon party, corn roast, or a campfire sing.

### Leadership

Family camp leaders find their leadership experience most gratifying when they have their families with them. Those who serve as leaders should be persons whose families exemplify Christian family life, the members treating each other with love and consideration.

The choice of leaders will be determined by the number of families enrolled. Usually the following responsibilities must be provided for: general administration, Bible study, vespers, crafts, recreation, parent discussion sessions, children's program (at least 3 workers, one for each age-group). It is often possible to find leaders who have several talents and can carry several responsibilities. The wives of leaders are often qualified to contribute leadership, especially in the supervision of children's activities.

The length of a family camp must be determined according to camp site and equipment, available leadership, interest in family camping, and other local factors. In area camps a seven-day program is often used. Where family camping is just getting started, a week-end program helps to arouse interest and to win support. A major factor in formulating any family camp program is the need for each family to have ample time to live together, and to establish satisfying social relations with other Christian families.

### Finance, housing, and enrollment

Family camp programs are seldom self-supporting. Registration fees must be kept at a minimum so that families with average incomes may attend. Fees of \$5.00 per adult plus \$2.00 for each child are reasonable charges for program services. Such fees rarely cover the total costs of



The private family worship period is followed by a vesper service, when all gather for a brief session of worship and inspiration, sitting as family groups.

leadership and administration. This means that almost every family camp must have additional financial undergirding. Board and room charges are often made on a per-family basis.

Adequate housing is important both from the standpoint of family morale, and of participation in the program. A separate cabin or room for each family is very important. If it is necessary, two families may share a cabin, but such assignments should be made with extreme care. A temporary partition, separating the two halves of the cabin, is imperative even though the families involved are good friends. The tensions and noises which come in the normal course of living together make it impractical to keep two families in one cabin longer than one week-end. Canvas tents may be used to supplement other housing if weather conditions are favorable.

The number of participating families is determined by such factors as housing, dining facilities, and general camp equipment. However, family camps ought to be limited to approximately twenty family groups in order to insure experiences of meaningful fellowship, family "togetherness," and inter-family friendships. Large camps tend to prevent families from becoming well acquainted with other families, forming new friendships, and enjoying the experience of living together in a truly Christian community.

### Week-end family camping

Small groups of families from local churches are making increasing use

of state and area camp sites for week-end family camping. Those held from Friday evening through Sunday afternoon are limited in scope and content, yet they provide opportunities for families to have meaningful experiences in worship, study, discussion, and recreation.

Week-end family camp programs must be designed to give balance between meeting the needs of individuals (at their respective age-levels) and of families. Competent leaders are essential, especially for the guidance of children's activities and for parent discussions. Local churches usually have capable children's workers who are willing to give leadership in these short-term family camp programs.

### Evaluation

Family camping enriches the spiritual life of every participating family. As one parent remarked in his evaluation "our family discovered a new sense of spiritual purpose, a new awareness of God, and a new understanding of each other . . . this experience has made unforgettable impact upon our family life and relations."

Increasingly, church leaders and Christian parents are vacationing together in a Christian family camp. Yet, countless parents have never heard about this type of program. All who work with families in the church are privileged to share information about the distinctive values of family camping, and to let it be known that families can go camping together—and enjoy it.



# The Apocrypha

It is a bridge to biblical understanding and is useful for the instruction of the young.

by J. Carter SWAIM

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National Council of Churches, New York City.

A RECENT BOOK, entitled *How to Read the Bible*, affirms that "no heroine ever had the purity of Susanna," and makes the point that familiarity with the Scripture enables us to appreciate the great art of the world. "For example, Rubens' canvas showing Susanna and the Elders yields double the meaning if you know the story behind the events." It tells us also that in the ancient Hebrew literature there was "a book of wise observations . . . called Ecclesiasticus" and that from Abraham "to the valiant revolt of the Maccabees is a long road of history."

The fact is, however, that in the Bibles known to most people the book of Ecclesiasticus does not appear, and there is no mention of either Susanna or the Maccabees. It is for that reason that the writers of the book go on to say: "It would richly repay you to secure a copy of the Bible containing the apocryphal books or a separate copy of the Apocrypha." Fortunately, the latter is readily available now in *The Apocrypha of the Old Testament, Revised Standard Version*; New York: Thomas Nelson & Sons, 1957; 250 pages; \$2.50. Some editions of the RSV Bible will contain the Apocrypha bound with the Old and New Testaments.

Episcopalians have always known and used the Apocrypha. One of their professors, Dr. R. C. Dentan, has written a book entitled *The Apocrypha—Bridge of the Testaments* (Seabury Press, 1954).

The church school teacher will find these additions to the Scripture a bridge to many areas of biblical understanding.

Many phrases from the Apocrypha have made their way into our common speech. Eighty Protestant ministers in Atlanta, Georgia, recently signed a statement on race relations setting forth six principles for thought and conduct. The first of these is: "Free-

dom of speech must at all costs be preserved. 'Truth is mighty and will prevail.'" The latter is a quotation from II Esdras 4:41, which RSV now translates: "Great is truth, and strongest of all." "Honor the physician . . . for healing comes from the Most High" and "their prayer is in the practice of their trade" are other well known phrases from these sources.

## It contains fine wisdom literature

Two of the longest books of the Apocrypha belong to the type of wisdom literature represented in the Old Testament by Proverbs. The Wisdom of Solomon and Ecclesiasticus, or the Wisdom of the Son of Sirach, together make up almost a third of the recently published volume. These have in them many ideas to which the young readily respond.

Amherst college invited its one-time president, Alexander Meiklejohn, to return at the 1957 commencement season and receive an honorary degree. The educator reenacted a part of the chapel service as it was carried out in the years of his presidency, and read selections from five wise men. Among the passages was one from Ecclesiasticus.

A pastor reports that the most effective text he ever used on young people's Sunday was from the same book:

"You have gathered nothing in your youth;  
how then can you find anything in your old age?"

This supports the point of view of those educators who tell us that age groupings ought not to be too fragmented, since the problems of old age really begin in adolescence.

When young people ask whether in the study of the Bible they can retain the careful habits of investigation learned in scientific and historical courses, the answer is here. It is the

Lord who gave men "ears and a mind for thinking." There is much else here that is as effective with the young as anything in the canonical Old Testament:

"If you love to listen, you will gain knowledge."

"A person may make a slip without intending it."

"There is a man who buys much for a little, but pays for it seven times over."

## It bridges gaps in history

Two of the other longer books of the Apocrypha are of an historical character. I and II Maccabees take up approximately one-fourth of the new volume. These books are important as New Testament background, describing as they do the Jewish revolt against Syrian oppressors of the second century B.C. As we cannot understand the history of the United States without knowledge of the American Revolution so we cannot understand the history of New Testament times without knowledge of the Maccabean war. This revolution, led by "the glorious brothers," is just about as far back of New Testament times as the American Revolution is back of our age.

John 10:22 says: "It was the feast of Dedication at Jerusalem." Other feasts mentioned in the New Testament—Tabernacles, Pentecost, Passover—have Old Testament antecedents to which church school teachers are in the habit of referring. This is not true of the Feast of Dedication which had its origin in Maccabean times.

The wicked king Antiochus, who had come to rule part of Alexander's empire, sought to impose Greek culture upon the Jews. He wanted them to wear Greek clothes, follow Greek athletic practices, and in other ways imitate the Hellenes. He went so far as to defile the Jewish temple in Jerusalem, taking pigs into the most holy place. Many among the Jews resisted this attempt to turn them from the religion of their fathers. "They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die" (I Maccabees 1:63).

Resistance to Antiochus was led by Mattathias and his five sons, the most famous of whom was "Judas called Maccabeus." The resistance produced many acts of heroism. I Maccabees 7, describing the sacrifices made by one family, says of the mother: "Though she saw her seven sons perish within a single day she bore it with good courage because of her hope in the Lord."



A Pennsylvania pastor reports that the most effective lesson in patriotism he ever presented to his people was based upon I Maccabees 14:29: "Simon the son of Mattathias, a priest of the sons of Joarib, and his brothers, exposed themselves to danger and resisted the enemies of their nation, in order that their sanctuary and the law might be preserved; and they brought great glory to their nation." This kind of devotion to country was background for the Zealots, fanatical patriots of New Testament times.

Two other books of the Apocrypha are of a semi-historical character. Tobit and Judith could be called historical romances. Tobit tells how a father sent his son into a far country. Triumphant over many vicissitudes, the boy returns with wife and wealth. Judith, whose name means "Jewess," personifies feminine charm which, placed discreetly at the service of the nation, triumphs over Holofernes and his army.

#### It throws light on school studies

The Apocrypha also forms a bridge between the biblical material and what church school pupils are learning in public school. Scientists now believe that 71 per cent of the earth's surface is ocean, but II Esdras 6:42 relates how at the Creation God "commanded the waters to be gathered together in the seventh part of the earth," the remaining six-sevenths being devoted to cultivation. On the basis of the Apocrypha passage, Christopher Columbus believed that the earth was mostly dry land and there could not be much ocean to separate him from the wealth of India and Cathay. Here is a good introduction to the fact that the Scriptures are not a textbook in the physical sciences.

If children at school are studying Shakespeare, they will be glad to know that Shakespeare named his two daughters, Judith and Susanna, for characters in the Apocrypha and that he borrowed such phrases as "worms' meat" and "A Daniel come to judgment!" from the same source. If in music courses children are becoming acquainted with Handel, they can be reminded that his oratorio, *Judas Maccabeus*, containing the last great chorus he composed, begins in the Apocrypha, as does also *Susannah*, a recent opera of the young American composer Carlisle Floyd.

If anyone is interested in detective stories, the earliest stories of this type are in the Apocrypha. Both of them have Daniel as hero. Bel and the Dragon tells of how he outwitted the pagan priests and overthrew their



Rembrandt, Hermensz van Rijn (Dutch 1606-1669), "The Blindness of Tobit."

Courtesy of the Metropolitan Museum of Art, Dick Fund, 1937.

Rembrandt was fascinated by the Bible. The translation he read was probably the Dutch "Staten Bijbel," completed in 1637. Rembrandt was particularly fond of the Apocrypha and etched many illustrations of the book of Tobit. This one shows the blind old Jew groping for the door. The dog is the only pet dog mentioned in the Bible. Tobit's blindness was later healed by the Angel Raphael.

idol. Susanna tells of how he trapped two lustful, lying old men who were trying to impeach the modesty of a Hebrew wife.

#### It contains worship resources

The books of the Apocrypha also are useful for instruction in worship. II Chronicles 33:18 tells how the wicked king Manasseh "humbled himself greatly before the God of his fathers. He prayed to him, and God received his entreaty and heard his supplication . . . Then Manasseh knew that the Lord was God." The canonical Scripture does not tell us what he prayed. "The Prayer of Manasseh," is a part of the Apocrypha, and careful study of its contents will be for

anyone a lesson in penitence and repentance.

A prayer in Judith addresses the Deity: "thou art God of the lowly, helper of the oppressed, upholder of the weak, protector of the forlorn, savior of those without hope." Young people might profitably make an extended study of "Prayer in the Apocrypha." The *Benedicite*, sung in many churches and used regularly during Lent in Episcopal churches, is simply "The Song of the Three Young Men." that of Shadrach, Meshach, and Abednego in the fiery furnace.

#### It helps to explain Revelation

Revelation is perhaps the one book in the Bible that gives more trouble



than any other. In every age it has been the happy hunting ground of the fanatic. One great help in understanding it is the knowledge that the imagery which it employs is like that used by many Hebrew dreamers. Revelation does not stand alone. It is but one of many apocalypses. How better can one learn this than by knowing that the apocalyptic form appears among the Apocrypha?

II Esdras describes seven visions which Ezra had. Among the creatures that appeared to him were an eagle with twelve wings and three heads, a lion with a man's voice, and a wind that "made something like the figure of a man." These all portend a time when "salt waters shall be found in the sweet, and all friends shall conquer one another; then shall reason

hide itself, and wisdom shall withdraw into its chamber." This symbolic way of writing history helps prepare us for the equally vivid imagery of the book which the church has placed at the climax of the New Testament.

### It expresses high religion

At this juncture of the world's life there is much else in the Apocrypha that will help students and teachers alike to respond to high religion. When kingdom and power and glory, which belong only to God, are usurped by man, it is good to be reminded by the Wisdom of Sirach that "Sovereignty passes from one nation to another  
Because of injustice and violence and greed for money."

We are told by those in high places that our safety now lies in the power of massive retaliation. The Wisdom of Sirach says:

"Like a eunuch's craving to ravish a girl, Is the man who would do right by violence."

At a time when so much of foreign policy revolves about oil for the machines of war, it is good to remember that Tobit was troubled about the investments he had in the east. It was to look after them that Tobit sent Tobias on the long and uncertain journey. His wife Hannah reproaches him: "Why have you sent our child away? Is he not our walking-stick when he goes in and out before us? Do not let money be added to money, but let it be as dirt in comparison with our child."

# It's a matter of conscience

by Robert T. HANDY

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**Editorial Note:** Though this article has been written with young people of the United States of America in mind, the problem discussed is of concern in other countries. It is hoped that the article will be helpful to young people, parents, church school teachers, and leaders of youth in the many countries in which the JOURNAL is used.

The November 1959 issue of the JOURNAL will be a special number on "Christian Education in International Affairs" and will give insights helpful to all persons concerned with the issues in this field.

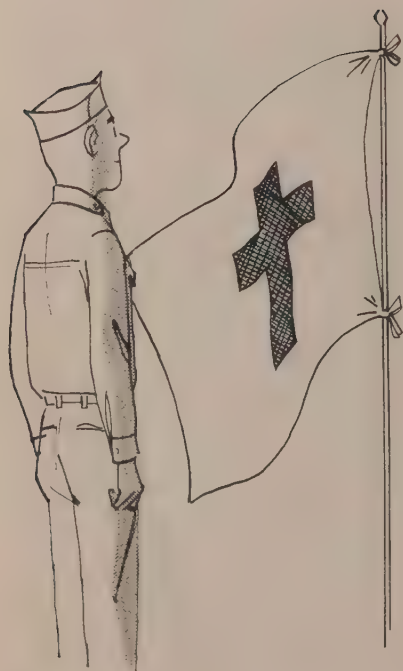
A YOUNG MAN of Christian conviction recently received his draft call. He was a thoughtful lad, and wondered if his understanding of Christian faith would permit him to engage in military service. The thought of taking the life of another was utterly revolting to him. He had heard about "conscientious objectors" to military service, and wondered if he belonged among these pacifists. "Shall I follow my conscience and refuse to participate in military service?" he inquired anxiously, both of himself and of his friends.

Certainly he was right to be sensitive to the claims of conscience. Liberty of conscience has been won at a high cost of suffering and sacrifice. To fail to use this freedom which is our right might be to throw it away. As our friend talked with others, however, he soon found that there are not only "conscientious objectors," but there are also "conscientious participants" in military service among Christians. He became convinced that whatever his final decision would be, it should be above all a matter of conscience. This meant that he had to

find out why some Christians were led in one direction by conscience, and others in another.

He soon found that all sincere Christians hate war and hope and pray and work for a peaceful world. There is great longing for peace and devoted work towards it, both by those who are pacifists and by those who are not. Peace is the Christian's business. Christians know, of course, that real peace cannot come until the conditions of peace have been established. Peace can come only when there is a measure of genuine freedom for men, when there is a stable order of society to protect men's lives and rights, and when there is a way of securing justice for all. In short, true peace can come only to a world where there is a reasonable balance of freedom, justice, and order.

The conscientious participant in military service believes that it is necessary at times to utilize military force wisely in order to secure freedom, justice, and order. Certainly they must be maintained by other things besides force, but there are times, he believes, when they cannot be main-





tained apart from the use of force. The gangsters who get control of a nation and then threaten to take away the freedom of other nations, destroying the organs of justice and upsetting world order, must be stopped just as surely as the gangsters who seek to control an American city, and both in the interest of peace.

Because there is sin and evil in the world, the conscientious participant affirms, the use of some kind of force is necessary in life. Irresponsible and destructive force must be met with responsive and defensive force. He believes that the use of some physical force may at times be necessary if peace is to be a possibility. The conscientious participant hates the thought of killing, but is convinced that in the long run resistance to forces which seek to destroy freedom, justice, and order will save life and help to preserve peace.

The conscientious objector, on the other hand, is convinced that the use of violence, especially as organized on a mass basis in modern war, tends to destroy rather than to preserve freedom, justice, and order. These conditions of peace, he believes, can be best brought about by persistent and active good will to all people. The use of physical force in war is for him a "wrong means" which will put the desired goal of peace only farther away.

Pacifists believe in the use of *moral* force, as in non-violent resistance, and many of them also feel that the use of discriminate force in *true* police action is justified. But war, creates an atmosphere in which the use of force becomes indiscriminately violent, and the person who is once caught up in military service can find himself ordered to rain destruction indiscriminately on civilian populations. The conscientious objector believes that the taking of life under any circumstances breaks the clear command of God, "thou shalt not kill," and sows the seeds of future wars by increasing fear, hatred, and resentment.

All Christians believe that their highest loyalty belongs to God and to him alone. Yet Christians are also the citizens of a particular nation. They believe that orderly government is part of God's plan, and therefore they seek to be responsible citizens. The conscientious objector feels that it is in the best ultimate interests of his country neither to engage in the mad race for armaments nor in the terribleness of war, and therefore he cannot identify himself actively with military affairs. He believes that his loyalty as a citizen must be related to

his highest loyalty to the God of peace. He understands a Christian to be a follower of the way of love to all men. Regardless of the evil or ill will of others, the Christian should respond only with kindness, love, and good will, seeking to overcome evil with good.

The conscientious participant, however, believes that his nation, under God, should defend such freedom, justice, and order as has been secured against those who would take it away. As a loyal citizen he finds it to be his duty, however unpleasant, to defend his nation against injustice, and he

feels that this is not inconsistent with his loyalty to a just God. He is convinced that Christian love includes concern for all peoples, but feels that at times this can best be expressed through protecting fellowmen from tyranny or slavery.

All Christians have been entrusted with the task of reconciliation, with drawing people together, and with bringing all men everywhere to God. The conscientious participant finds that some of the barriers of hostility between men and nations are so high that there is no real opportunity for  
(Continued on page 44)



A conscientious objector, if drafted, can select either non-combatant military service or civilian service which may include difficult and dangerous activity.  
U.S. Army Photograph



# Junior highs in vacation school

by Alfred W. SOLOMON

Assistant Pastor, First Presbyterian Church,  
Livermore, California.

Many churches and communities have had difficulty maintaining the interest of junior high young people in vacation church school. Some have even discontinued the junior high classes. The editors are glad to present this story of a church that used fresh and original ideas successfully, yet made use of good educational content rather than resorting to novelty alone. This program is not presented as one for any other church to follow, but it may stimulate other churches to plan now to use the resources of their own communities next summer in an equally profitable venture.

The Editors

**WHAT** ABOUT a junior high department in the vacation church school? We had memories of past failures; we also felt guilty because of having completely ignored the junior high young people for several years. After all, there are junior highs in town during the summer and vacation can be as boring or as worthwhile for them as for anyone else.

Why don't junior highs respond to invitations to vacation church school? We concluded that one important answer is that junior highs are very conscious of not being juniors any more. They want something different—something for youth, not for children.

We decided to try again to have a vacation church school for junior highs and to make the program distinctively different from that of the other groups. It must include study, opportunities to worship God, and recreation that junior highs enjoy. Some work projects that have real purpose for the participants, and some field trips would help make the program different and yet meaningful. After investigating the resources of our area we concluded that a National

Missions theme was the best to use.

Because of the heat of summer afternoons it seemed best to use both the morning and the evening hours for one week. Using the evening period would make it possible for some of the teachers to be men. A large back yard was volunteered for the evening program. The church building would not be available in the forenoons, as the kindergarten, primary, and junior vacation church school would be going on at the same time, using all the rooms. Arrangements were made for the morning activities to be held in various locations, according to the plans for field trips, service projects, and recreation.

Registration was held in advance and there was a good response. The publicity was important. Church school teachers knew which of their pupils would be able to come. These all received invitations by telephone, as did others who came to our attention in other ways. The personal contacts in which the program could be interpreted to the young people, were very important in securing participation.

## The morning programs were exciting

On Monday morning, those who had registered were picked up at their homes and brought to the manse for the opening service project, the painting of a large fence around the manse. Adult leaders and junior highs got well acquainted in this informal activity. They especially enjoyed the mid-morning break for refreshments.

The leaders introduced the National Missions theme, outlining the plans suggested for the week and choices open to the group. There was vigorous discussion. Literature on specific mission enterprises was distributed, and the group decided to report on these the next day. One of the adults led a short closing worship service. The young people had a

good time as they ate sack lunches together.

On Tuesday the group met at the home of a church family which has a swimming pool. Some reports on National Mission projects were given, followed by a morning of swimming, sack lunch, more reports, and closing worship.

On Wednesday the group went twenty miles to visit a denominationally sponsored neighborhood house. They met with the director who told about his work and the church's great opportunity in this kind of mission. The rest of the morning was spent in laying out and painting lines for various games on the adjacent playground. The group ate lunch in a nearby park and closed the morning's activities with worship.

On Thursday the group returned to the neighborhood house to complete the work, had worship in the chapel, led by the director, and ate lunch in the park again.

The young people had looked forward all week to a trip on Friday to a large denominational project in San Francisco's Chinatown. The day began with a briefing on the day's objective, at the home of one of the adult leaders. Sealed orders distributed to drivers indicated the route to and through the city to Cameron House. The trip included a cable car ride to Chinatown and lunch in a Chinese restaurant. Leaders of Cameron House led the group on a tour of its facilities and explained its work. The visit ended with worship in the chapel.

## The long summer evenings were used

For the evening program a roomy back yard of one of the church families was used. The long summer evenings made possible a program with variety, fun, and solid content. Recreation was important. It included volleyball, a treasure hunt, and campfire singing.

The heart of the evening program was a forty-minute Bible study period. Films were used which showed the church carrying out its mission in various places. On Friday evening there was a barbecue in a large park, then discussion of the visit to Cameron House and what the young people had learned from that trip.

Interest increased throughout the week and the whole experience provided by the program proved to be a high spot of the summer for both young people and leaders. Planning and carrying out the program required a great deal of work, but the success of the project demonstrated that a successful junior high vacation church school is possible.



How can I keep up-to-date, with new books being published all the time?" Like most important questions, this one has no easy answer.

The brief notes in this article represent one effort to help answer this question for volunteer and professional leaders in the church. The list is intended to help the reader discover books that might otherwise escape his notice, and decide which of them he ought to get and read.

The alert churchman, whether layman or professional, should read in a number of fields. He should read about the age-group for which he is responsible in the church. Therefore, books are reviewed in the different age-groups, and relating to different methods and procedures in church work. He should read about the Bible and the Church, both present and past. He should broaden the base of his life and thought so that he may be both a creative leader and a stimulating member in his church. Therefore books dealing with the Bible and with the church in its various aspects are included.

The reader should not yield to the temptation to look only at the books that deal specifically with his church responsibilities. Some books belong in more than one category. Furthermore, a book in a general category will be helpful to a worker with any age group. The reader may miss a particularly good book if, for example, he looks only at "youth" and not at "missions" as well.

A listing such as this should help the pastor, superintendent, director of Christian education, or field worker to note books he will wish to call to the attention of lay workers and order for the church school library.

The books listed below may be ordered from denominational or other bookstores. In sending a written order it is always well to give complete information about the book: title, author, publisher, year and price. The books are not available from the *International Journal* or from the National Council of Churches except when the Council is noted as the publisher. Prices are subject to change.

## The Bible

*The Authority of Scripture*, J. K. S. Reid. Harper & Brothers, 1957. \$4.50. Against the doctrine of an infallible church the Reformers set the doctrine of an infallible (but not inerrant) book. Neo-orthodoxy has compelled rethinking of progressive revelation. A Scottish theologian here rests biblical authority upon the Word incarnate.

*The Books of the Old Testament*, R. H. Pfeiffer. Harper & Brothers, 1957. \$5.00. Not long before his recent death, Professor Pfeiffer, of Harvard and Boston Universities, made this abridgement of his monumental *Introduction to the Old Testament*. Here the essential facts are presented without the mass of supporting detail. A survey of Old Testament, presenting a wealth of material for the general reader.

# Books for Christian educators

by Lee J. GABLE

Professor of Christian Education, Lancaster Theological Seminary of the United Church of Christ (Evangelical and Reformed), Lancaster, Pennsylvania.

"Bringing Old Testament Times to Life", G. Ernest Wright, in *The National Geographic Magazine*, National Geographic Society, Washington, D.C., December, 1957. Single Copy, \$1.00. This is the feature article in the issue. There are charts, photographs and 18 maps; also 10 colored paintings done by H. J. Soulen, who knows Bedouin life. Excellent material for church school teaching.

*The Life and Teachings of Jesus Christ*, James S. Stewart. Abingdon Press, \$1.50, paper. A reprint of an earlier work which had wide circulation. No date is given either for the reprint (presumably 1958) or for the earlier work. It is intended as a short textbook for leaders of Bible classes and youth groups. Clear, well outlined, providing daily Bible readings and discussion questions, it will serve its purpose well.

*More Light on the Dead Sea Scrolls*, Millar Burrows. The Viking Press, 1958. \$6.50. One of the world's foremost authorities on the disciplines necessary to appraise the Qumran findings, updates the studies begun in *The Dead Sea Scrolls* (1955). Here we have "New Scrolls and New Interpretations, with translations of important recent discoveries."

*A Naturalist in Palestine*, Victor Howells. Philosophical Library, 1957. \$6.00. This is the story of a trip through Palestine before it was divided into Israel and Jordan, and before it was changed by partition, strife and cultivation. Wild life, as here described, is probably much as it was centuries ago. A good reading book for the family and a resource book for church school classes.

*Old Testament Portraits*, Kendrick Strong. Christian Education Press, 1958. \$3.50. Pen portraits of fourteen Old Testament figures. Some are well known (Noah, Abraham, Joseph). Others are less well known (Balaam, Jephthah, Micah). A sparkling style, backed by keen biblical insight, makes these Old Testament figures come alive for their time and for ours. Good for lay readers as well as for pastors and Christian educators.

*Rabbinic Stories for Christian Ministers and Teachers*, William B. Silverman.

Abingdon Press, 1958. \$3.50. Christian teachers and ministers will find a rich source of material for their teaching and preaching. Many brief stories are brought together from Jewish sources—Midrash, Talmud, Hasidism. Note some of the themes: God, Man, Prayer, Holiness, Justice, Faith, Eternal Life. Hope. The reader finds abundant evidence that "there is a reverently uncommon denominator that unites Judaism and Christianity in the quest for God."

## The Church

*The Church Faces the Isms*, edited by Arnold B. Rhodes. Abingdon Press, 1958. \$4.50. Here are concise, yet very helpful, treatments of a number of "movements which challenge main-line Protestantism in particular ways." A brief historical sketch is offered for each, together with its strengths and weaknesses and suggestions for dealing with it. The movements include Fundamentalism, Adventism, Dispensationalism, Perfectionism, Judaism, Roman Catholicism, Denominationalism and Ecumenism, Healing Sects, and some cultural "isms." Ministers, directors of Christian education and church school teachers will find special help here.

*The Church Redemptive*, Howard Grimes. Abingdon Press, 1958. \$3.50. Is the Church primarily the Body of Christ, or people in a fellowship of the Holy Spirit? Dr. Grimes says it must be both, with each in constant tension with the other. Following four chapters on the nature of the church is a section on the mission of the laity. Implications are spelled out, sometimes in considerable detail. Primarily a book for pastors and directors of Christian education, it will be helpful also to concerned laymen.

*The Quest and Character of a United Church*, Winfred E. Garrison. Abingdon Press, 1957. \$3.50. A study of church unity and of efforts that have been made to achieve it. Civil liberty and individual freedom are shown as essential to real church unity. The closing chapter presents eight implications of "such unity as is compatible with freedom." The book is written for those who need to clarify their ideas about a united church, and



for those who want to rethink their views of the church in the light of Scripture and history.

*The Story of the Christian Church*, Winthrop S. Hudson. Harper and Bros., 1958. \$2.25. A source book, written in layman's language for study and discussion groups. It provides a survey of the history of the church, without being either detailed or comprehensive. Questions relevant to our time within the context of past Christian experience make it stimulating for church groups.

## Christian Education

*The Church School*, Paul H. Vieth. Christian Education Press, 1957. \$3.50. This book grows out of experience—that of the author in churches, councils and teaching, and that of several hundred superintendents who listed their most pressing problems. The book deals with these problems in a way that is both sound and practical. Worship, curriculum, discipline, awards, church-home relations, enlistment and training of workers, rooms and equipment, records, attendance and enrollment, time schedule, finances—the reader finds help on all of them.

*The Dynamics of Christian Education*, Iris V. Cully. Westminster Press, 1958. \$3.75. This book will appeal primarily to ministers, directors of Christian education, students, and lay workers with more than average training. It deals with foundations of Christian education—a “why” book rather than a “how” book. It is based squarely on contemporary thinking about the nature of the church, psychology, theology, and communication. Application is usually made to work with children in the church. The final chapter is a challenge to new depths of experience in teaching and learning.

## Methods

*Camping Together as Christians*, John and Ruth Ensign. John Knox Press, 1958. \$2.95. Camp counselors will find help in this well-organized presentation of an important part of the church program. The book offers a philosophy of camping and of Christian education.

*Social Growth through Play Production*, Jack Simos. Association Press, 1957. \$3.75. Creative drama has been used successfully as therapy with individuals and groups. Leaders working with adolescents and adults will find help in reading how Mr. Simos has handled disturbed boys and girls with this kind of drama.

*The Teaching Methods of the Master*, Claude C. Jones. Bethany Press, 1957. \$2.50. Nineteen chapters tell of teaching methods that Jesus used. They include the familiar methods, sometimes described in terms not in common use today, as well as some unexpected methods. There is an occasional assumption which some readers will hesitate to accept. The reader is left, however, feeling that he has been at the feet of Jesus, and that he needs to reexamine his own teaching.

*The Use of Audio-Visuals in the Church*, Oscar J. Rumpf. Christian Edu-

cation Press, 1958. \$3.00. An extremely useful book on audio-visuals. It begins with a chapter on the message we seek to communicate. It deals with types of audio-visuals, with philosophy, organization, age-group implications, and an unusual range of practical suggestions. Chapters on script-writing and on use of audio-visuals in worship indicate the broad range of this book.

## Missions

*In One Spirit*, D. Campbell Wyckoff. Friendship Press, 1958. Cloth, \$2.95; paper, \$1.95. Written for professional and lay leaders of senior highs, this book deals with the question, “How does an adult leader help senior high youth understand the world mission of the church?” It defines the Christian world mission and tells how missionary education is related to the total program of Christian education. Many approaches and methods are described—applicable to classes, fellowship groups, youth councils, rallies, and conferences.

*Missionary Stories to Play and Tell*, edited by Nina Millen. Friendship Press, 1958. Cloth, \$2.95; paper, \$1.95. Twenty-nine stories for primary and junior children. Coming from many lands, these stories will help children understand themselves and their world. Adapted to reading and to informal dramatization, the stories can be used in many ways by parents and teachers. It contains many of the stories recommended by Elizabeth Allstrom in *Let's Play a Story*.

*Wide as the World*, Louise B. Griffiths. Friendship Press, 1958. Cloth \$2.95, paper \$1.95. Describes activities that help junior highs grow in their understanding of the world mission of the Church and in the desire to share responsibility for it. Using a unique “living method” technique, the author presents stories of how junior highs and their leaders worked out various projects, and then provides an outline showing the steps that were taken, the principles that were followed, the materials that were used, and the values that were achieved.

## Music and the Arts

*The Beginnings of Christian Art*, D. Talbot Rice. Abingdon Press, 1957. \$7.95. This book tells the story of the development of Christian art from the very beginnings of Christianity to the time (about 1100 A.D.) when a new outlook began to replace the medieval one. The influence of Byzantine art, usually overlooked, is clearly shown. Seventy-two illustrations help tell the story. Though this book will be helpful to all church workers, it will be best understood and appreciated by readers who have more than a little knowledge of art.

*Hymn Tune Names*, edited by Robert Guy McCutchan. Abingdon Press, 1957. \$3.75. The stories of hymns are available in at least a few good sources, but it has been hard to get information about the tunes. This book lists more than 2000 tunes alphabetically, giving authentic background information about each of

them. Several indexes help the user to locate quickly the particular hymn tune he may wish to study.

## For Workers with Children

*When Boys and Girls Sing*, Warner Press, 1957. \$1.95. A new hymnal which contains hymns for primary and junior children, also a few for kindergarten children. There are also an introduction addressed to the children themselves, responsive readings (RSV), prayers, litanies, and choral readings from the Bible.

*Finding God through Work and Worship*, Mary Esther McWhirter. Pilgrim Press, 1958. Pupil's Book \$.50, Teacher's Book \$1.50. (Published for the Cooperative Publication Association.) For use with juniors in the vacation church school in connection with the suggested theme for 1959, “God and His World.” The pupil's book contains seven stories and a game which are basic to the course, as well as pictures, poems, litanies, and hymns. The teacher's book contains detailed suggestions for ten sessions, as well as a chart outlining the course, a number of games, and a list of resources.

*A Parent's Guide to Children's Reading*, Nancy Larrick. Doubleday, 1958. \$2.95. (Pocket Book Edition \$.35.) A book which will be welcomed by all who have, or work with, children one to twelve years of age. Help is given on how to interest children in reading, how they learn to read, and how to select their reading. Selected book list included.

*Retarded Children Can Be Helped*, Cornella Capa and Maya Pines. Channel Press, 1957. \$5.00. The problem of retarded children and some of the things that can be done. After much observation, the authors found that most retarded persons have greater capacity for development than is usually thought. The book tells how parents and communities have undertaken their responsibility to help the retarded.

*Seven-Minute Stories for Church and Home*, Alice Geer Kelsey. Abingdon Press, 1958. \$2.00. Thirty-six original stories from varied sources for use with juniors: how New Testament books came into being, Cherokee Indians, Philip-pines, Negro spirituals, special occasions, Bible quotations. Helpful to parents, teachers, leaders of worship. Watch occasional mixture of history and legend.

*Summer with Nursery Children*, Florence Schulz. Pilgrim Press (for the Co-operative Publication Association), 1958. \$2.00. In chatty, narrative style the book tells of a lady who agreed to administer the summer nursery program of her church. She describes her first visit to the nursery, her efforts to change it, her gradual successes, and her relations with others whom she recruited to help. Much is said about the nursery child, equipment, ways of working, and teacher growth.

*Teaching Nursery Children*, Jessie B. Carlson. Judson Press, 1957. Paper \$.75. A practical approach to work with nursery children—infants through three-year-olds. Written for both new and experienced teachers, also for parents who



want to understand what the church is trying to do with young children.

*Using the Bible to Answer Questions Children Ask*, John L. and Arlene Gilmer Fairly. John Knox Press, 1958. \$2.00. Written by authors who know children and can understand the real meaning of their questions. They give definite guidance on how to answer the child's real questions in the light of adult biblical knowledge.

*Worship and the Modern Child*, John G. Williams. Macmillan Co., 1957. \$2.50. Practical questions about the child and his worship are dealt with in a realistic manner. Some of these questions are: How can a child be trained in prayer? How can the church include the child in corporate worship? How can the church try to meet the "healthy rebellion" of adolescents?

## For Workers with Youth

*Delinquency: Sickness or Sin?*, Richard V. McCann. Harper & Brothers, 1957. \$3.00. Actual case stories show boys and girls rather than statistics. Delinquents are shown as human beings who seek fulfillment of their needs, but who have seldom had personal relations with anyone who could serve as an inspiration.

*More Love to You*, John and Dora-thea Crawford. Muhlenberg Press, 1957. \$2.50. This is a book of practical psychology for teen-agers. Some of the material appeared originally as articles in youth magazines of three denominations. Follow-up correspondence led to revision and expansion. Thirteen chapters, with numerous questions and check lists, help the teen-ager to understand himself and the forces that surround him in home, church, and society.

*The Objective of Christian Education for Senior High Young People*. National Council of Churches, 1958. \$1.00. One broad statement of objective is offered, with numerous learning tasks in terms of what the church should encourage senior high young people to do in their own maturing.

*A Teen-ager's Guide to Personal Success*, Erma Paul Ferrari. Abingdon Press, 1957. \$2.00. This is a book for young people, to help them face the problems of maturing. The problems include what to wear, popularity, controlling emotions, dating, etiquette, living in the family, choice of career. Teachers, parents, and youth advisors should read it too.

*What Is a Christian College?* edited by David B. Sageser. Commission on Higher Education, National Council of Churches, 1958. \$.50. Reflects the thinking of Protestants on Christian higher education and the unique role of the Christian college. Primarily intended for faculty members and students, but valuable for pastors and youth advisors.

## For Workers with Adults

*Christian Education of Adults*, Earl F. Zeigler. Westminster Press, 1958. \$2.75. Defining Christian education of adults as



In addition to a general church library, each department may wish to have a bookshelf for the teachers. The books placed here should be kept up-to-date.

Clark and Clark

"the enlistment and guidance of adults in their own spiritual maturing," Dr. Zeigler writes briefly yet comprehensively. He describes three stages of adulthood, and shows the principles and practices which the church should employ in working with adults.

*Design for Adult Education in the Church*, Paul Bergevin and John McKinley. Seabury Press, 1958. \$6.00. A detailed description of the so-called Indiana Plan for Christian education of adults. Based on the idea that "people can learn together creatively if they will accept the responsibility of attacking their mutual problems cooperatively in an atmosphere of freedom and acceptance." Much emphasis is placed on training, both for leaders and participants.

*Dynamics of Christian Adult Education*, Robert S. Clemmons. Abingdon Press, 1958. \$2.50. Recent developments in group dynamics are brought to bear on adult education. The book will help teachers and members of adult groups to participate in a learning adventure. Various kinds of group process are described, and the reader is helped to see how these may be used in adult groups to secure two-way communication, aimed at Christian commitment.

*The Young Adult Idea Book*, Board of Parish Education of the United Lutheran Church in America, 1958. Paper \$2.00. Fifteen discussion themes developed for use in the church. Alternative procedures are suggested for each, not "canned" programs. They include such subjects as "Let's Discuss a Sermon," "Faith Healing," "Using the Bible with Children," "Being a Christian at Work." Also general suggestions and resources for young adult program planning.

## Family Life

*Helping Families through the Church*, edited by Oscar E. Feucht. Concordia Publishing House, 1957. \$3.50. A guide for church leaders, teachers, parents, and all who help the church minister to families. While reflecting the emphases of one denomination, this book brings the experiences of a large number of church leaders and of fifteen writers to bear on the church's task of working with families.

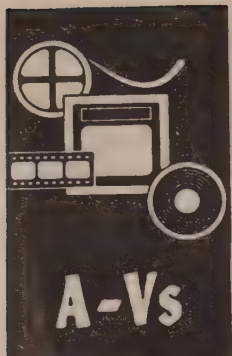
*The Family Worships Together*, Catherine Herzel. Muhlenberg Press, 1957. \$1.75. One hundred meditations for devotional use in families with children up to ten years of age. Many of the meditations are based on simple observations of members of the "Harbison" family. Each meditation is followed by a Bible reading (usually short) and a prayer. The language and topics will be understood by children.

## General

*Leading in Public Prayer*, Andrew W. Blackwood. Abingdon Press, 1958. \$3.00. Written for pastors and theological students as a guide in the more effective use of public prayer. It deals largely with the various kinds and purposes of prayer in the Sunday morning service. There is an excellent section on preparation for leading in prayer. Also excellent foundations in historical background, the nature of prayer, and personal disciplines. Not many laymen will read this book, but it would be good if they did.

*Meet Joe Ross*, Russell L. Dicks. Abingdon Press, 1957. \$2.50. Joe Ross is an imaginary, though typical, person. Through a series of conversations Joe (Continued on page 45)





## in Christian Education

Prepared by  
the Department of A-V and  
Broadcast Education of the  
National Council of Churches

## Selectd Feature-Length Films in 16mm

IT IS INCREASINGLY APPARENT that the so-called feature film is being used more and more by local churches and religious organizations. If used carelessly, the film fails to make much positive difference upon viewers, may bore many of them due to length, leaves little opportunity for follow-ups, and involves a waste of funds. If used *carefully*, however, the potential of the many fine materials which run an hour and more may be harnessed by religious leaders.

Some persons are seeking nothing more than wholesome entertainment for family or children's groups, it is true, but more and more program planners are exploring the real possibilities in the product of theatrical and church-related producers as it relates to social problems, international affairs, inspirational classes, etc. Because of this growing attention to this area of audio-visual materials, the list below has been compiled as a *guide*.

Most of the films included *have not* been evaluated by the NCC-administered network of interdenominational committees. Rather, their inclusion is based upon the calculated judgments of the editor. Some of them are not "pretty" nor explicitly Christian motion pictures, but all have something to say or a challenge to make.

### Again, Pioneers

62 minutes, *b&w*. Produced by the National Council of Churches (Broadcasting and Film Commission). Available from denominational and other BFC film libraries.\* Rental: \$10.00.

Sensitive story of migrant families and the common indifference to their attempts to educate and develop themselves. Plot revolves around Christian attorney caught in the middle as these "undesirables" threaten the "purity" of his town and church.

(discussion, motivation: V-B-7; IX-A/B-12)†

### Albert Schweitzer

80 minutes, *color or b&w*. Produced by Jerome Hill and Erica Anderson. Available from Contemporary Films.\* Rental: \$60.00 *color*, \$40.00 *b&w*.

Comprehensive and competent biography of the famed philosopher-physician-musician with most of the footage shot in and around his French Equatorial African compound. Photography uneven but good enough.

(instruction, inspiration: V-D; I-C-2)†

### All Mine to Give

102 minutes, *color*. Produced by Universal-International. Available from Ideal Pictures.\* Rental: \$26.25.

A Scottish couple living in pioneer-day Wisconsin rears a large family eventually scattered by hardship and death. Excellent acting by all in the cast makes this a touching homespun film. (Glynis Johns, Cameron Mitchell.)

(inspiration: VII-G)†

### All That I Have

65 minutes, *b&w*. Produced by the Lutheran Church—Missouri Synod (Concordia Films). Available from the producer and some denominational film libraries.\* Rental: \$17.50.

Retired, wealthy physician is accused of mental imbalance due to his radical interpretation of stewardship. Good characterization weakened by lengthy courtroom and sermon scenes.

(inspiration, motivation: VI-C-4)†

### All the King's Men

109 minutes, *b&w*. Produced by Columbia Pictures. Available from Association Films, Cinema Guild, and some other libraries.\* Rental: \$20.00.

Hard-hitting dramatization of man whose early ideals fade when he is subjected to political power and corruption, and dies a demagogue. Not for children. (Broderick Crawford)

(discussion: VI-A-3; IX-A/B-9)†

### All Quiet on the Western Front

103 minutes, *b&w*. Produced by J. Arthur Rank. Available from United World Films.\* Rental: \$35.00.

Grim epic of war's futility as experienced by seven young Germans during World War I. An all-time film classic. Not for children. (Lew Ayres)

(discussion, motivation: VIII-G)†

### Animal Farm

75 minutes, *color or b&w*. Produced by Halas & Batchelor. Available from Con-

\*See topical index in front of the Audio-Visual Resource Guide, 4th Edition, or in the May 1958 issue of the *International Journal of Religious Education*.

\*See "Sources" listing at the end of this section.

temporary Films.\* Rental: \$50.00 *color*, \$35.00 *b&w*.

Critically-praised cartoon satire on adult social and political life in which Farmer Jones' domesticated animals revolt only to be taken over by the shrewdest of them based on George Orwell's fable.

(discussion: IX-A/B-9; 3, VIII-I)†

### Animal World

82 minutes, *color*. Produced by Warner Bros. Available from Films Inc.\* Rental: \$30.00.

Competent cavalcade of this side of nature taken down through eons of time and across all forms and varieties.

(instruction: I-A-4)†

### Blackboard Jungle

101 minutes, *b&w*. Produced by Metro Goldwyn-Mayer. Available from Films Inc.\* Rental: \$22.50.

Unvarnished, sometimes-condemned document of earnest teachers' effort and failure in inner city high school. Not for children. (Glenn Ford, Sidney Poitier.)

(discussion: IX-A/B-6; 13)†

### Blossoms in the Dust

99 minutes, *b&w*. Produced by Metro Goldwyn-Mayer. Available from Films Inc.\* Rental: \$22.50.

Heartwarming, true story of Fort Worth woman who devoted her life to the world's foundlings. (Greer Carson.)

(instruction, inspiration: IX-A/B-15; VI-A-4)†

### Boomerang

88 minutes, *b&w*. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$22.50.

Authentic documentary of Homer Cummings who, as a young district attorney, maintained the innocence of a "guilty" suspect, and later became a U. S. Attorney General under Roosevelt. (Dana Andrews, Arthur Kennedy.)

(discussion, motivation: IX-A/B-3; 8)†

### The Boy with the Green Hair

82 minutes, *color*. Produced by RKO Radio Pictures. Available from Ideal Pictures.\* Rental: \$26.25.

Touching story of war orphan whose strange-colored hair sets off a chain reaction of prejudice, discrimination, and ultimate understanding. (Pat O'Brien, Dean Stockwell.)

(discussion, motivation: VI-B-7; VIII-I)†

### Broken Arrow

92 minutes, *color*. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$32.50.

America's westward expansion and swath of broken agreements dramatized with beauty and pathos as a sensitive white man and a strong Indian chief work for a just and lasting peace. (James Stewart, Jeff Chandler.)

(discussion: IX-A/B-3)†

### Burden of Truth

67 minutes, *b&w*. Produced by United Steelworkers of America. Available from



producer, 1500 Commonwealth Bldg., Pittsburgh 22, Pa. Rental: free loan.

Angry neighbors cause a Negro couple to reflect on their desire for a better, equal life after moving into a white neighborhood. Uneven technically but unforgettable all the same.

(discussion: VI-B-7; IX-A/B-3)†

#### Cheaper by the Dozen

85 minutes, b&w. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$22.50.

Poignant story of late nineteenth-century American family and its individual and group problems. (Clifton Webb, Myrna Loy.)

(inspiration, discussion: VII-G)†

#### Children of the A-Bomb (Hiroshima)

93 minutes, b&w. Produced in Japan. Available from the Fellowship of Reconciliation.\* Rental: \$25.00.

Documentary of the Japanese city and its life before and after its destruction as told by a school teacher. A film not easy to forget. Not for children.

(discussion, motivation: VIII-F; G)†

#### Come Fill the Cup

113 minutes, b&w. Produced by Warner Bros. Available from Films Inc.\* Rental: \$22.50.

Highly dramatic yet sensitive glimpse into the tortured world of an alcoholic who makes it. Not for children. (James Cagney.)

(inspiration: VII-G)†

#### Come Next Spring

92 minutes, color. Produced by Republic Pictures. Available from Films Inc.\* Rental: apply.

A reformed hard drinker returns to his Arkansas farm, wife, and two children to win their forgiveness and to start a new life. (Ann Sheridan, Steve Cochran.)

(inspiration; VII-G)†

#### Crossfire

86 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$17.50.

Biting story of religious bigotry that results in a man's needless murder. Not for children. (Robert Ryan, Robert Young.)

(discussion, motivation: VI-B-7; IX-A/B-4)†

#### Cry, the Beloved Country

105 minutes, b&w. Produced by Zoltan Korda. Available from Cinema Guild.\* Rental: \$25.00-\$37.50 depending upon audience.

Alan Paton's novel translated into a powerful film on faith and racial rejection. Not for children. (Canada Lee, Sidney Poitier.)

(discussion; motivation: VIII-I; VI-A)†

#### Death of a Salesman

115 minutes, b&w. Produced by Stanley Kramer. Available from Cinema Guild.\* Rental: \$20.00.

Uncompromising drama of a failure with the obsession of being a "big man" based on Arthur Miller's play. (Fredric

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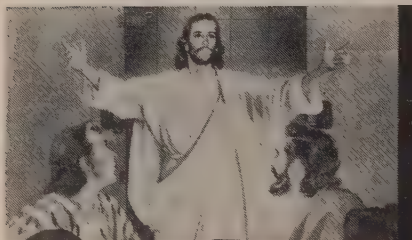
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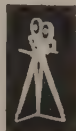
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## Concordia Films

St. Louis 18, Mo.



March.)

(discussion: VI-A-3)†

### Edge of Divorce

83 minutes, b&w. Produced by Group 3. Available from Cinema Guild.\* Rental: \$20.00.

Tragic drama of marital break-up and its varying effects on the couple's three children combines honest observation and penetrating comment. (Valerie Hobson, Philip Friend.)

(discussion: VII-C)†

### Egypt and Israel

90 minutes, b&w. Produced by CBS-Television. Available from some university and other educational film libraries.\* Rental rates will vary.

Edward Murrow's "See It Now" treats the dispute between these nations with insights of history, contemporary conditions, and leaders' ideas of solution.

(instruction, discussion: VIII-G; I)†

### Escapade in Japan

92 minutes, color. Produced by Universal-International. Available from Ideal Pictures.\* Rental: \$30.00.

Delightful travelogue of the country as the cameras follow two runaway boys—one American, the other Japanese—across the countryside and city streets. (Teresa Wright, Cameron Mitchell.)

(entertainment: VIII-B & C)†

### Executive Suite

104 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$22.50.

High-powered, "big business" saga involving a man's principles when opportunity knocks. (William Holden, Fredric March.)

(discussion: VI-A-3)†

### A Face in the Crowd

126 minutes, b&w. Produced by Warner Bros. Available from Films Inc.\* Rental: \$22.50

An Arkansas hillbilly becomes a powerful idol in TV only to destroy himself. Not for children. (Andy Griffith.)

(discussion: VI-A-3; IX-A/B-10)†

### The Fugitive

99 minutes, b&w. Produced by RKO Radio Pictures. Available from Films Inc.\* Rental: \$22.50.

Sensitive though slow-moving portrait of a Roman Catholic priest who finds himself alone and pursued because of his faith in a country that has outlawed the church. (Henry Fonda, Pedro Armendariz.)

(inspiration, discussion: VI-A-2; VIII-1)†

### Gentleman's Agreement

118 minutes, b&w. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$22.50.

Laura Z. Hobson's novel with only a few punches pulled as a young writer learns the facts of anti-Semitic life. (Gregory Peck, John Garfield.)

(discussion, motivation: VI-B-7; IX-A/B-3)†



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**Joshua**, The Conqueror  
**Gideon**, The Liberator  
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**Samuel**, A Dedicated Man  
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**David**, King Of Israel  
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**Elijah**, A Fearless Prophet

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## Concordia Films

St. Louis, Missouri



### Golgotha

100 minutes, b&w. Produced in France. Available from Ideal Pictures.\* Rental: \$25.00 (\$35.00 during Lent).

Jesus' last week visualized with emphasis upon physical suffering, plus good characterizations and mob scenes. Not the newest film on the subject but worth considering.

(inspiration: II-A-3 & 4)†

### Goodbye, Mr. Chips

113 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$22.50.

Sensitive interpretation of James Hilton's story of a British schoolmaster who influenced three generations of schoolboys. (Robert Donat, Greer Garson.)

(inspiration: IX-A/B-13; VI-D)†

### Goodbye, My Lady

95 minutes, b&w. Produced by Warner Bros. Available from Films Inc.\* Rental: \$22.50.

Tender story of orphaned Mississippi lad's love for a lost dog, and an understanding grandfather's attempts to fill the gap with love and a sense of maturity when the pet's rightful owner claims it. (Walter Brennan, Brandon de Wilde.)

(motivation: VI-B)†

### The Good Earth

138 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$35.00.

Pearl Buck's epic novel of China's millions as symbolized by one farmer and his family. (Paul Muni.)

(inspiration, motivation: VIII-B & C)†

### Good Morning, Miss Dove

108 minutes, color, cinemascope. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$35.00.

Heartwarming story of a stern "schoolmarm" in a New England town and the effect she has on the lives of a number of her students. (Jennifer Jones, Robert Stack.)

(inspiration, motivation: VI-A-4; VI-D)†

### The Grapes of Wrath

115 minutes, b&w. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$22.50.

John Steinbeck's saga of "Okies" during the '30s and their migration to find work and sustenance. (Henry Fonda.)

(discussion, motivation: IX-A/B-12)†

### The Great Adventure

75 minutes, b&w. Produced by Arne Sucksdorf. Available from Contemporary Films.\* Rental: \$15.00.

Two young boys share the wonders of animal life in a charming and artistic piece of film-making.

(instruction, entertainment: I-A-4)†

### The Great Commandment

82 minutes, b&w. Produced by Cathedral Films. Available from denominational and other Cathedral film libraries.\* Rental: \$27.50.

Extra-biblical drama of a man who meets Jesus and chooses to follow Him.

Well-paced and honest.

(inspiration: II-C; VI-A-2)†

### The Great Man

98 minutes, b&w. Produced by Universal-International. Available from United World Films.\* Rental: \$25.00.

Biting commentary on phony character of radio-TV idol and his post-mortem expose by the man asked to eulogize. (Jose Ferrar, Keenan Wynn.)

(discussion: VI-A-3; IX-A/B-10)†

### The Great Mr. Handel

90 minutes, color. Produced by J. Arthur Rank. Available from United World Films and others.\* Rental: apply.

The composer's life is traced in detail during the years surrounding creation of "Messiah." Slow in spots but powerful in capturing the man's struggle and ultimate sense of inspiration.

(inspiration: I-C-2)†

### A Hatful of Rain

90 minutes, b&w, cinemascope. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$27.50.

Ex-GI succumbs to narcotic addiction after numerous doses after treatment of war wounds, nearly ruins home and family, finally agrees to medical care. Sensitive and challenging, but not for children. (Don Murray, Eva Marie Saint.)

(discussion, motivation: VI-C-5)†

### High Noon

95 minutes, b&w. Produced by Stanley Kramer. Available from Brandon Films and Cinema Guild.\* Rental: \$20.00.

An ex-marshal dons his badge again rather than run from a threat to the peace and security of his town. A classic. (Gary Cooper, Grace Kelly.)

(discussion, motivation: IX-C; VI-B-8)†

### The Holly and the Ivy

80 minutes, b&w. Produced in England. Available from Brandon Films.\* Rental: sliding scale.

A vicar's family reunited for Christmas reveal, one by one, the emotional crises of each member which are ultimately resolved in a new realization of the spiritual. (Sir Ralph Richardson, Celia Johnson.)

(discussion: VI-A-3)†

### Home of the Brave

85 minutes, b&w. Produced by Stanley Kramer. Available from Association Films, Brandon Films, Cinema Guild, and Ideal Pictures.\* Rental: \$20.00.

A Negro GI, befriended by a white soldier, is riddled by guilt after the buddy is killed during a commando operation. Uncompromising and taut. (James Edwards, Lloyd Bridges, Frank Lovejoy.)

(discussion: VI-B-7)†

### I'd Climb the Highest Mountain

88 minutes, color or b&w. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$32.50 color, \$22.50 b&w.

Poignant, true story of Methodist pastor and family in Georgia during the late 1800s. No great depth, but a number of

fine moments. (William Lundigan, Susan Hayward.)

(inspiration: VI-A-2)†

### Intruder in the Dust

87 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$17.50.

William Faulkner's story of an innocent Negro charged with murder whose defense is taken by a white attorney after the efforts of an elderly lady and young boy—both white. (David Brian, Juano Hernandez.)

(discussion, motivation: IX-A/B-3; VI-B-7)†

### I Remember Mama

137 minutes, b&w. Produced by RKO Radio Pictures. Available from Films Inc., and Ideal Pictures.\* Rental: \$17.50.

Richly human drama of a Norwegian mother's attempts to rear her family in this country during the early 1900s. (Irene Dunne.)

(inspiration, motivation: VII-A; G)†

### It's a Big Country

89 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$17.50.

Eight vignettes of American life contribute to a colorful canvas of warmth and humanity. (Ethel Barrymore, Gary Cooper, Gene Kelly.)

(inspiration: IX-A/B)†

### The Jackie Robinson Story

67 minutes, b&w. Produced by United Artists. Available from Films Inc.\* Rental: \$11.00.

Semifictional, yet interesting account of the first Negro in major league baseball and the barriers of discrimination he continually faced.

(discussion, motivation: VI-B-7)†

### John Wesley

77 minutes, color or b&w. Produced by the Methodist Church (TV, Radio & Film Commission). Available from Methodist Publishing Houses.\* Rental: \$35.00 color, \$20.00 b&w.

Lifting of the outstanding experiences in the Protestant leader's life and Christian experience. Uneven technically, but better than average.

(instruction, inspiration: VI-A-4; I-C-2)†

### King of Kings

105 minutes, b&w. Produced by Cecil B. DeMille. Available from Association Films and denominational film libraries.\* Rental: \$20.00 (\$25.00 during Lent).

Probably the most famous religious film of all time. DeMille, to be sure, but spiritual qualities that overcome it.

(inspiration: II-A)†

### The Life of Emile Zola

143 minutes, b&w. Produced by Warner Bros. Available from Films Inc.\* Rental: \$22.50.

Saga of the author's literal one-man campaign for justice and civil rights based on his successful defense of Dreyfus. (Paul Muni.)



(discussion, motivation: VIII-1)†

### Lonely Night

62 minutes, b&w. Produced by the Mental Health Film Board. Available from the producer.\* Rental: \$15.00.

Open-end, involved case study of a woman mental patient. Slow-moving, but excellent in psychiatric principles and counseling techniques. Not for children.

(instruction, discussion: VI-C-1)†

### The Living Desert

75 minutes, color. Produced by Walt Disney. Available from Association Films, Films Inc., and Ideal Pictures.\* Rental: \$22.50.

The first full-length of Disney's True Life Adventures is a masterpiece of visualized nature.

(instruction, entertainment: I-A-3 & 4)†

### Lost Boundaries

97 minutes, b&w. Produced by Louis deRochemont. Available from Brandon Films.\* Rental: sliding scale.

A quiet affirmation of basic American values versus the racial problems of a community based on the true story of a Negro doctor and his family who experienced the ins and outs of "passing." (Mel Ferrer.)

(discussion, motivation: VI-B-7; IX-A/B-3, 4)†

### Lust for Life

122 minutes, color, cinemscope. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: apply for special rate.

Van Gogh's failure in the ministry, personal genius, and self-destruction artistically dramatized in a basically honest treatment. Not for children. (Kirk Douglas.)

(discussion: VI-A-4)†

### Magnificent Adventure

80 minutes, b&w. Produced by Cathedral Films. Available from denominational and other Cathedral film libraries.\* Rental: \$27.50.

Vivid story of St. Paul with a calculated amount of extra-biblical, dramatic filler.

(instruction, inspiration: III-D-2; IV-A-1)†

### Mahatma Gandhi, 20th Century Prophet

82 minutes, b&w. Produced by Stanley Neal. Available from Ideal Pictures.\* Rental: \$25.00.

Quentin Reynolds narrates while thirty-seven years of the late leader's life are brought back through newsreel and other documentary footage. Consequent varying quality of camera work, but informational content high.

(instruction: I-C-2; VIII-D)†

### The Male Animal

101 minutes, b&w. Produced by Warner Bros. Available from Films Inc.\* Rental: \$11.00.

Homecoming on a college campus brings a variety of persons to bear upon the convictions of a professor concerning academic freedom and basic human rights. (Henry

Fonda, Olivia de Havilland.)

(discussion: IX-A/B-3; 9)†

### A Man Called Peter

119 minutes, color, cinemscope. Produced by Twentieth Century-Fox. Available from Films Inc. and Methodist Publishing Houses.\* Rental: \$50.00.

Warm and moving filmic interpretation of Peter Marshall, his ministry, and life. Undiscerning but sincere. (Jean Peters, Richard Todd.)

(inspiration: I-C-2; VI-A-4)†

### Man on Fire

96 minutes, b&w. Produced by Metro-Goldwyn-Mayer. Available from Films Inc.\* Rental: \$25.00.

A divorced man makes life miserable for everyone including himself by allowing blind pride to overcome him and hurt even the child whose custody he seeks from the mother now remarried. Off-beat story with convincing performances and knowing script. (Bing Crosby.)

(discussion: VII-C)†

### The Man in the Gray Flannel Suit

152 minutes, color, cinemscope. Produced by Twentieth Century-Fox. Available from Films Inc.\* Rental: \$35.00.

The widely-read novel of wartime infidelity, peacetime business life, and a wife's forgiveness. Not for children. (Gregory Peck, Jennifer Jones.)

(discussion: VI-A-3; B-3)†

### Martin Luther

105 minutes, b&w. Produced by Lutheran Church Productions. Available from some denominational and other religious film libraries.\* Rental rates will vary.

Unforgettable document of the reformer's life from decision for monastic life through the immediate months of his formal break with the Roman church.

(instruction, discussion, inspiration: I-C-2; IV-A-3)†

(To be continued in February issue)

## Sources

#### Association Films

561 Hillgrove, LaGrange, Ill.

#### Brandon Films

200 W. 57th St., New York, N.Y.

#### Cinema Guild

10 Fiska Pl., Mt. Vernon, N.Y.

#### Contemporary Films

267 W. 25th St., New York, N.Y.

#### Fellowship of Reconciliation

Nyack, N.Y.

#### Films Inc.

1125 Wilmette Ave., Wilmette, Ill.

#### Gospel Films

Box 455, Muskegon, Mich.

#### Ideal Pictures

58 E. South Water St., Chicago, Ill.

#### Mental Health Film Board

(See Contemporary Films)

#### United World Films

542 S. Dearborn St., Chicago, Ill.

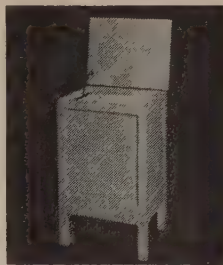
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# Primary Department

by Caroline Cole PINEO\*

THEME FOR FEBRUARY: People

## For the Leader

At Oak Ridge, hot rods and highly radioactive elements are handled by robots. Univacs whirr and perform in split seconds highly complicated calculations. Industry moves steadily toward automation. Individuality and personality become lost in conformity.

In spite of impersonal trends, people are important, and February is a good month to think about people. Some we remember for special reasons (Lincoln, Washington, St. Valentine). Brotherhood Month emphasizes the need for building bridges of understanding and appreciation between the peoples of differing races, religions, and cultures. In our churches February marks the beginning of Lent, a time to think especially of Jesus, his life and teachings, his concern for ordinary people and his continuing challenge.

(Read thoughtfully "What Makes a City Great.") Think of people in your church and community who fit this description.)

The problems facing the world today are myriad, but basic to them are the needs for food, education, and understanding. The three people chosen for the February services have done something about these needs. They are living right now, a distinct advantage, as it offsets the impression some children have that the most important people lived long ago and far away. Each of these, in his own way, has accepted the challenge of the spiritual, "Lord, I want to be a Christian." Each story demonstrates how God de-

pends on people and how he continues to work in the world through people.

Each has discovered the truth in John Wesley's declaration:

"I am only one, but I am one.  
I can't do everything, but I can do something.

What I can do, I ought to do  
And what I ought to do, with God's help, I will do."

In every community there are folk comparable to the three described here. They may not be as famous nor their achievements as dramatic. Nevertheless, their lives tell the same story of devotion, and community life has been richer because of them. Choose some such person for the fourth Sunday and develop the service with as much "local color" as possible. The family book, *It's Happening All the Time*, by Jean Louise Smith (Pilgrim Press, 1953) gives several excellent examples. *Living and Working Together as Christians*, by Alice Geer Kelsey (Pilgrim Press) has an appropriate story of Farmer Ostrander in Ithaca, New York who wanted to make a gift to the new college, Cornell. He did not have money, but his gift of elm trees still shades the campus walks.

The literacy work begun by Dr. Laubach, as described in the first service, is now being carried on through the Committee on World Literacy and Christian Literature of the National Council of Churches. A leaflet, *If*, illustrates language charts in a way that will be fascinating to children. It is available at 2c each in quantities. You may wish to send for enough of these to give out to the children. Please send money with order. Address: World Literacy and Christian Literature, 156 Fifth Ave., New York 11, N.Y.

Church World Service is the inter-denominational relief agency which carries on a tremendous feeding program for destitute people around the world. You may wish to send for the new *Church World Service Children's Kit*, 1959. This was prepared by Elizabeth Allstrom, with supervision from National Council of Churches' children's workers. It contains a worship service, story, games, pictures, etc. One copy may be obtained free from Church World Service, 215 Fourth Ave., New York 10, N.Y.

If the children develop a desire to share in some project similar to the ones described below, it is suggested that one of the following be chosen, as recommended by denominational leaders: Church World Service, the Committee on World Literacy and Christian Literature, or a special denominational channel.

A favorite picture of Jesus and/or the people being discussed, and a globe, may be arranged along with special resources to make the worship or interest center meaningful. Invite the children to find appropriate materials, especially for the last week.

Some additional resources are given at the close, so that leaders may substitute or enrich the services as seems desirable.

## 1. Frank Laubach

PRELUDE: "Lord, I want to be a Christian"

SONG: "Doing friendly things" or "Jesus

was a loving teacher"

POEM: "Glad let us be for people" (First-half stanza 1 and stanza 3)<sup>2</sup>

LEADER:

Suggest that February is a good month to think about people. Discuss why, including, among others, ideas in the "For the Leader" section, above. Read Acts 10:35. Explain that in all the years since Jesus lived, there have been many Followers of his Way.

PRAYER-SONG: "Lord, I want to be a Christian"

LEADER:

(Read Matthew 13:31-32.) Jesus wanted his friends to know that love and kindness are made up of little things as small as seeds. Like seeds they can grow and grow to be something great. This month we will discover what happened when people like Frank Laubach, Clifford Clinton, and Marian Anderson became Followers of Jesus' Way.

LETTER: (read by a child)

"Dear Boys and Girls:

"Let me tell you about a new idea that will include every boy and girl in the world.

"It began at Camp Farthest Out, a camp where folks meet to pray and study how to be better Christians. We were discussing the joy of helping others and were searching for a special word to describe this.

"Isn't it love?" someone asked.

"Christ-like love," was suggested.

"But we wanted a shorter, quicker word.

"Then someone said, 'Why not take one of those abbreviated words like OK or TEXACO?'

"So we closed our eyes and asked God for a word that meant give-away love. And the answer came. Weren't we trying to say, 'Can I help you?'

"That's it," we shouted, 'CIHU.' It may not be in the dictionary you use yet, but it is being used a thousand times a day all over the world. And everyone who says 'ky-hoo' is working with God.

"CIHU to you,

"Frank C. Laubach."

LEADER:

For many years Frank Laubach said CIHU in a very wonderful way, helping people learn to read.

Can you remember what it was like when you did not know a single letter or a single word? You could not read at all! Sometimes someone would read to you while you looked at pictures. After a while you could tell the whole story just by looking at the pictures. Then you began to learn the letters and a few words. Now you can read more and more all the time. And that is very wonderful!

SONG: "Let us be thankful for our books" or "Let us be glad because of words"

LEADER: "Dr. Laubach, Teacher"

You are very lucky to know how to read because more than half of the people

<sup>2</sup>*The Whole World Singing*, Thomas. Published by the Friendship Press.

<sup>3</sup>*Hymns for Primary Worship*, published by Westminster and Judson Presses.

<sup>4</sup>*Sing, Children, Sing*, a song book published by the Abingdon Press.

<sup>5</sup>*More Children's Worship in the Church School*, by Jeanette Perkins, published by Harper & Brothers.

\*Editor of Educational Materials for Children, American Friends Service Committee, Philadelphia, Pa.

<sup>1</sup>*Children's Worship in the Church School*, Jeanette Perkins, published by Harper & Brothers.



in the world have never had a chance to learn.

Many years ago Mr. and Mrs. Laubach went as missionaries to the Philippine Islands. Frank lived for quite a while with the Moros tribe, looking for some way to say "CIHU" and to make friends with them. Of course they did not speak English and he did not know Maranaw, so there was no way for them to talk together.

"I must learn their language," he thought. But that was not easy because not a single word of it had ever been written. He listened carefully and began to write in his own way how the words sounded. He made word-picture charts of what he discovered and one day he said to himself, "Isn't this strange? I'm the very first person on earth to learn to read and write the language of the Moros. I came to help these people. One thing I can do is teach them what I have learned."

It didn't take long, for in just a few days with the help of his charts, he found they could read simple sentences. More and more people begged to learn. He couldn't help them all.

"Each of you who learns must teach someone who wants to learn," he said. And that is just what they did.

Since that day many years ago, Frank Laubach has travelled all over the world helping other people learn to read. First the word-picture charts are made and a few people are taught. Then each of these teaches someone else. They all teach others and others. Because so many people are saying "CIHU" in this way, millions of men, women, and children are learning to read for the very first time.

(Other information about the literacy program may be found in the leaflet *If referred to in the section "For the Leader"* above.)

PRAYER: (include John Wesley's "I am only one," in "For the Leader," above.)

SONG: "Our Part."

## 2. Clifford Clinton

PRELUDE: "Lord, I want to be a Christian"<sup>3</sup>

POEM: "The Greatest"<sup>1</sup>

SONG: "Workers together"<sup>2</sup>

STORY: "A Boy's Promise"

When Clifford Clinton was a small boy, he lived in China. Often he saw hungry men and women and children eating bark and grass, insects and worms, because there was nothing else to eat.

"When I grow up," he told his missionary parents, "I'm going to do something about this."

Clifford remembered his promise. One day he went to a California college with \$5,000. "Use this," he said. "See if your scientists can find a food that will do these things: It must be nourishing. It must be easy to ship. It will need to be stored for a long time without refrigeration. It should be something that people will like and will eat. And most important of all, it must not be expensive."

This was a big order, but Dr. Henry Borsook began his search, and in time he found the answer in a new kind of food, Multi-Purpose Food. MPF, as it is called, is made from soybeans after the oil has been squeezed out. No one was using it except for animal feed and plastics. It was very plentiful and very cheap.

MPF looks like yellow corn meal, or awdust. Some say it tastes like turkey

dressings. It can be eaten by itself, but it is best when mixed with other foods. When people in other lands eat MPF they may be eating it in bread or pancakes, or stew or soup, or whatever they usually eat. Babies are drinking it for the nourishment of milk. They like it, too. At Dr. Schweitzer's hospital in Africa, the nurse says "our patients love the flavor of MPF in crocodile soup."

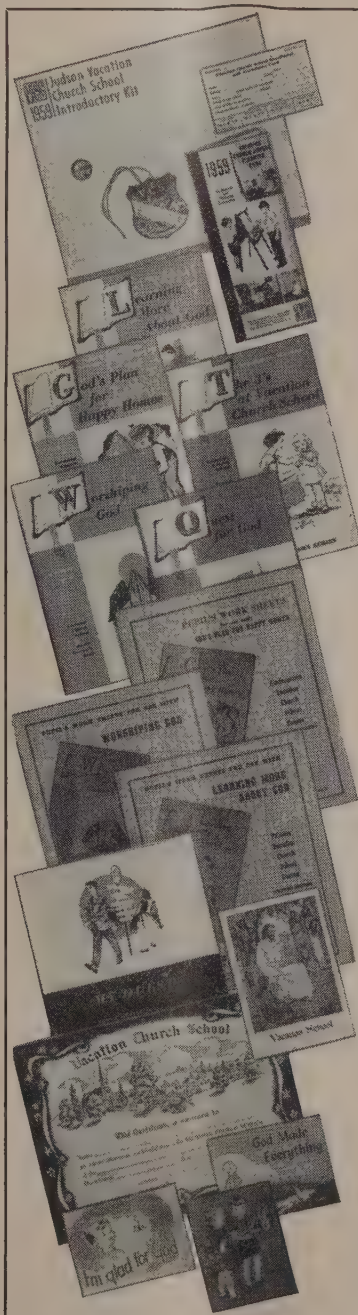
Millions and millions of these MPF meals have been shared with people all over the world who are hungry and sick. Each meal costs only 3c. Of course Clifford Clinton's \$5,000 was soon used up, but as more and more people heard about his idea, they began to say "CIHU?" and gave more money.

Many boys and girls in America asked this question too. One of their answers

was to join "Lincoln Penny Clubs." Here is their own poem:

How proud the Lincoln pennies feel  
That three of them will buy a meal.  
"In God We Trust," each penny reads  
To help us serve another's needs;  
To help you save each Lincoln penny  
For food to those who haven't any.  
What act more fitting could there be  
Performed in Lincoln's memory?

In some countries, like India and Brazil for instance, they not only receive gifts of MPF, but they are also learning how to make MPF for themselves. Soybeans are not the only things that can be used for this special food. Peanuts, fish, coconut, dates, even mustard seeds are just as good. There doesn't seem to be any end in sight for the miracles this Friend-



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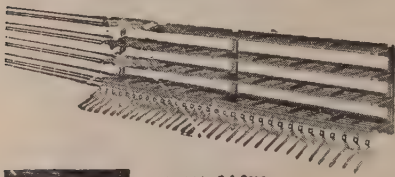
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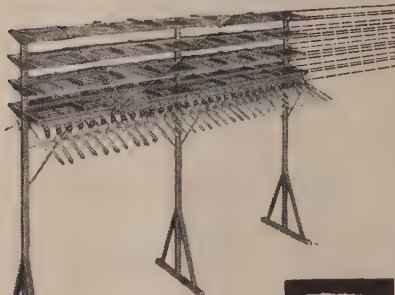


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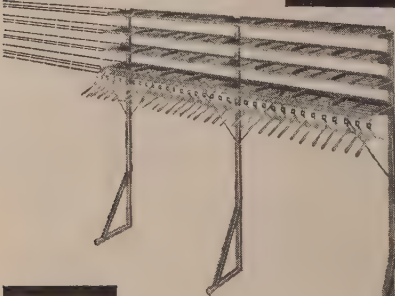
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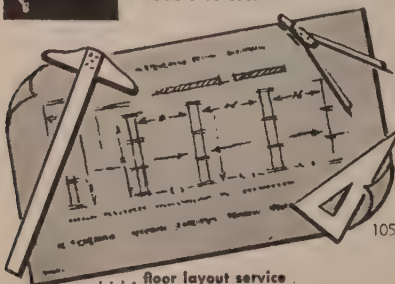
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ship Food will bring. Isn't it wonderful what a boy's promise will do when given a chance!

SONG: "Our part"

MEDITATION:

Let us think quietly with God about these things.

Let us think about how it feels to be really hungry . . . how good food tastes . . . how food makes people well, happy, and strong.

Let us remember that many people do not have enough to eat—more than half of all the people in the whole world.

Let us remember that when they do not have enough to eat, they are sick and unhappy and weak.

Let us remember Clifford Clinton and the people who work with him to send Friendship Food to hungry people.

Let us think about how we can say "CIHU?"

PRAYER-HYMN: "Food for all"

DISCUSSION:

Discuss ideas children will have for sharing. Crystallize this concern in some specific plan, as suggested in "For the Leader" at the opening of these services. Dedicate the plan in a closing prayer.

## 3. Marian Anderson

CALL TO WORSHIP: Select and combine a few lines from the first three songs in *The Whole World Singing*

SONG: "All people that on earth do dwell" or "Let all the world"

LEADER:

David was a young shepherd caring for his father's sheep on the hills of Judea. Sometimes he took along his harp or his flute. While the sheep fed on the sweet grass, he learned to make his own music and his own songs. He discovered the strange beauties of each time of day and of each season of the year. He often talked with God and he came to understand the laws of God's world. We can read some of these songs in our Bible. They are called Psalms. (Read selections from Psalms, such as 33:1a; 47:1,6-7; 67:5; 92; 95; 96; 100.)

SONG: Sing a favorite song.

STORY: "The Voice of Marian Anderson"

Marian Anderson is a great singer. When she was a young girl living in South Philadelphia, her unusual voice was often heard in the church choir and on school programs. Friends said she should have lessons. But this was not easy. Marian's father had died and there was not money for extras like music. But these same friends and neighbors helped to arrange concerts to raise money for first lessons. This was the beginning of many years of study and of travel around the world, where she sang before audiences great and small.

Standing before a hushed crowd, her eyes closed, Marian Anderson sings with great feeling. She helps people share her feeling.

"I open my mouth to the Lord, and I will never turn back." These are the words of a spiritual. Nearly always Marian Anderson includes some of these songs of her people.

LISTEN TO A RECORDING by Marian Anderson.

(RCA Victor album, "Marian Anderson Sings Spirituals" or other single records.) If this suggestion is not practicable, consider a medley of spirituals sung by a

soloist, a small group, or the entire group. The church organist, choir leader, or some musical member of the church family might share interesting information about Negro spirituals. Among Marian Anderson's favorites are: "All night, all day," "He's got the whole world in his hand," "Every time I feel the Spirit," "Little wheel a-turnin' in my heart."

STORY (Continued):

It has not always been easy for Marian Anderson, because she is a Negro. One music school said they could not take her as a student. Sometimes hotels or restaurants said they had no room. On trains she had to ride in special cars. A concert in a big hall in Washington was cancelled after all arrangements had been made. Whenever things like these happen, Marian says she feels sad and sorry that people do not understand. She was especially sorry to disappoint the people in Washington, but as it turned out thousands of friends did hear her, after all, on Easter Sunday, when she gave a concert from the Lincoln Memorial.

"The color of a person's skin makes no difference. God has made us of different colors. Our job is to love and understand each other," says Marian Anderson.

POEM: "All alike"

STORY (continued):

Because Marian Anderson likes people and they like her, she was asked two years ago to go to Far Eastern countries as a good-will ambassador of the United States. Everywhere people came to hear her songs. Together they talked about America and about their own countries. They got to know each other better and discovered that, whether in India or Thailand or Burma, or in New York and Chicago and Seattle, people are very much the same; they want to be friends.

Whenever Marian Anderson sings or speaks, people listen because they know hers is the voice of love and understanding and helpfulness.

POEM: "Ring of Love Around the World" or "Our Part"

SONG: "Lord, I want to be a Christian" (stanzas 2 and 3)

BENEDICTION: "Let the words of my mouth and the meditations of my heart be acceptable to thee, O God."

## Additional Resources:

POEMS: "How Does Peace Grow," "O Master of the Loving Heart"

TABLE

The mountain and the squirrel  
Had a quarrel;  
And the former called the latter "Little  
Prig."  
Bun replied,  
"You are doubtless very big;  
But all sorts of things and weather  
Must be taken in together  
To make up a year  
And a sphere.  
And I think it's no disgrace  
To occupy my place.  
If I'm not so large as you  
You are not so small as I  
And not half so spry.  
I'll not deny you make  
A very pretty squirrel track;  
Talents differ: all is well and wisely put;  
If I cannot carry forests on my back,  
Neither can you crack a nut."

RALPH WALDO EMERSON



PRAYERS: *More Children's Worship*, pages 130, 175, 177, 178.

SONGS: "Friends of Jesus"; "Our Beautiful World"; "Round the World"; "Teach Us Thy Way, O Lord"

BIBLE: Luke 6:31; 1 John 4:7a; Ephesians 4:32; Matthew 23:8, 9; Galatians 5:13b; 6:10; Hebrews 13:16; 1 Corinthians 3:9a; Ecclesiastes 9:10.

## Junior Department

by Gertrude Ann PRIESTER\*

### For the Leader of Worship

Jesus never promised that it would be easy to follow his Way of love. Even the disciples, living as close to him as they did, had trouble understanding and practicing his teachings. They struggled for first place; they questioned Jesus about the kinds of people with whom he associated; and they could never understand, let alone match, his courage in the face of danger.

All too often we are guilty of presenting to our juniors a picture of the kind, loving, friendly Jesus, who always went about doing good. Of course he was all of these things. But we leave out an important part of the description if we stop there. Jesus was also stern, unswerving in his purpose, and unrelenting toward those who knew they were doing wrong but insisted on following their own way, even while he was loving them in their sinfulness. And he was absolutely courageous when his enemies were trying to trap him either by words or by actions.

Juniors respond to realism and to the truth. Therefore the whole picture of the life of Christ must include an emphasis on his courageous example if the juniors are to become followers of him, whose Way demands all the strength and courage one can muster. But juniors have strength and they have courage, sometimes in far greater measure than we give them credit. And if the Christ who is presented to them is a man whom they come to love and respect, both as Son of man and Son of God, then they will be more apt to take up his challenge for their lives and exhibit that courage and strength has been the mark of a Christian all down through the ages.

### Resource Suggestions

Look in your hymnals for hymns which reflect the courage and strength of Jesus, and the courage of Christians from earliest times. You will no doubt find "Onward Christian soldiers," "Stand up for Jesus," "Just as I am, thine own to be," all from either a good church

THEME FOR FEBRUARY:

*It Takes Courage to Be a Christian*

hymnal or from Hymns for Junior Worship.

Since both Race Relations Sunday and Brotherhood Week are celebrated during this month, you will want to use as much music as you can to highlight our debt to so many people from other lands who have given us beautiful songs and hymns. Your copy of *The Whole World Singing* (referred to in preceding months) will provide you with an abundance of such music, together with interesting information and suggestions for use. From this collection of songs, look especially at "Good News," "Prayer for Schoolboys," and some of the songs in the section entitled "In Our Homes."

You will find in one service for this month the suggestion that you make (or have the juniors make) some simple stick puppets for use in expressing some ideas about "giving up" things for Lent. If you are not accustomed to using such devices in your worship time, give special thought to experimenting with the idea suggested here. Juniors are easily embarrassed when conversations or discussions become too personal, or when they are asked to describe situations involving themselves. Using puppets, wearing costumes, pretending to be someone else, are all excellent devices for freeing the juniors to forget about themselves even though they are expressing their own thoughts and feelings. Of course these methods must be wisely used to be effective. For some excellent help, and further suggestions for using such devices, try to buy or borrow a copy of *Here's How and When* by Armilda Keiser (Friendship Press). You will find ideas and information in its pages to live up many teaching situations besides being of help in planning more meaningful worship experiences.

### 1. Good Soldiers of Jesus Christ

PRELUDE: Chosen from the suggested list and played by a junior on the piano or

other instrument if this is possible.

CALL TO WORSHIP: "The Lord is in his holy temple," No. 126 in *Hymns for Junior Worship*. Since the words to this call to worship are found in Habakkuk 2:20, you might like to have your juniors set them to music of their own, if there is a group especially interested in this activity.

ANTIPHONAL READING: By the leader and two juniors. "Good Soldiers."

Note: If you have access to facilities for making copies of responsive readings, you might have a copy of this one made, with the Scripture verses written out, so that the whole group can join in by reading the Scripture passages. Or you might ask several groups, or classes, to take turns reading the Scripture responses. Whatever plan you follow, be sure all the children understand exactly what they are to do so the reading can proceed smoothly, without confusion.

Leader: Not many things that are really important are easy to do. It is seldom easy to admit you are wrong or that you have made a mistake. It is never easy to take the blame for one's wrongdoings. It is hard to stand up for the right when most other people prefer another way. Sometimes people even get badly hurt in doing what they believe to be right. But followers of Jesus must be ready to serve when it is hard to do, and they must be ready to show their courage if they are to stand up for Jesus and his way of love.

First junior: Jesus sends out his followers to meet many new adventures. They will discover things never before known to man, just as did the Old Testament leaders who were trying to follow God's plan in those times. They will learn to meet needs no one has ever yet been able to meet.

Response: (By another junior, small group, or entire group.) Joshua 1:9.

First junior: The world needs men and women who are not afraid to fight against evil, no matter where they find it, trusting in God to give them the courage demanded by the situation.

Response: (As before) II Timothy 2:3.

First junior: There is a place today as there always has been for men and women who will work and struggle against pain and suffering, even when they themselves are in danger.

Response: (As, before) John 15:12, 13.

First junior: The followers of Jesus will speak the truth as they know it, and will seek to learn more of the truth, even when others around them are willing to settle for half-truths or less.

Response: (As before) II Timothy 2:15.

First junior: Jesus calls for followers who are willing to try new paths even when they are afraid, trusting in him for strength to go on when the going gets hard. One of the greatest followers of Jesus had many hard things to endure. Here are the words of Paul:

Response: Romans 8:35-37.

PRAYER:

Dear God, we do not expect to face the same hardships and dangers that Paul faced, but we do face some that are just as hard for us sometimes. We need your help when our friends make fun of us, or when we try to do right even though that's not the popular way to act. We need your help when we know

\*Curriculum writer and editor, Lansdowne, Pennsylvania.

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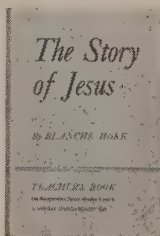
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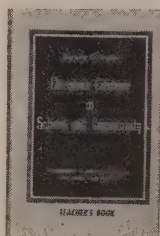
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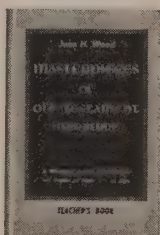


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what we should do but just do not want to do it. We need your help because living the Way of love is too hard for us to do alone. Amen.

(Written by a fifth-grade worship committee.)

HYMN: Chosen from the suggested list, or from the children's favorites.

SERVICE OF OFFERING

CLOSING HYMN, PRAYER, AND BENEDICTION

## 2. Race Relations Sunday

### ADVANCE PREPARATION

Ask a few of your juniors to make several pairs of rhythm sticks for use today. These can be made from pieces of doweling, broomsticks cut in 10" or 12" lengths, or other similar pieces of wood. Paint them with poster paints, decorating them with stripes or interesting arrangements of color. (See *Here's How and When* by Armilda Keiser for more detailed suggestions.) The sticks are used in India for keeping time to music, much as we clap our hands. Or you might make, in place of or in addition to the sticks, some blocks of wood which can be clapped together to call the group to worship, as is done in Japan.

Look through the hymns which are most familiar to your juniors and choose one which has a strong rhythm to which the children can keep time by hitting one rhythm stick against another. If you have a copy of *The Whole World Singing*, plan to use the sticks in place of drums or rattles as would probably be used in Liberia, which is the source of the tune for "Good News," and decide how to present this song as a special number. If you have even a short time in which to prepare for worship with the whole group, you could teach "Good News" very easily so that all the juniors might join in, using rhythm sticks or clapping their hands in time to the music.

Try to find someone who will help you or one of the juniors to learn a short call to worship in another language. Of course if you speak a foreign language this will be no problem to you. In that case you might like to teach the whole group to say "Praise ye the Lord" or another simple opening sentence in this foreign language.

Place on your worship table one lovely object representing the art of another race or culture. Be ready to tell anything you can about it.

### The Service

PRELUDE: Try to have your pianist or one of the juniors play a simple tune representing the music of another land. *The Whole World Singing* contains a number of suitable melodies easy enough for many juniors.

CALL TO WORSHIP: Given in a foreign language according to your previous planning.

HYMN: "In Christ there is no east or west," No. 89 in *Hymns for Junior Worship*.

SCRIPTURE: Ask the juniors to pretend they are in a synagogue, listening to the reading from the Old Testament. Read a familiar Old Testament story of your choice, preferably one which the juniors have been studying.

HYMN: Either a familiar hymn to which the group can keep time by clapping

their hands or the rhythm sticks (custom in India) or "Good News" sung as a special number or by the whole group if you have had time to learn it.

### TALKS:

Ask the juniors to tell of any travels to other countries or to cities or areas where they felt strange because customs, dress, or living habits were different from their own. Following the talks by the juniors, comment briefly on the fact that what seems strange to us because it is unfamiliar is quite common to the people with whom it is custom. Point out examples similar to those mentioned by the juniors in which our customs would seem just as strange to people from other lands.

PRAYER: Pray a brief prayer asking God to help in understanding and appreciating other people and the ways in which they do things.

### SERVICE OF OFFERING

COMMENT: If you have some information to tell about the object you placed on your worship table, do so at this time.

HYMN: (Favorite of the children) Use the rhythm sticks or ask the juniors to clap their hands.

CLOSING PRAYER AND BENEDICTION

## 3. Forty Days of Remembrance

### ADVANCE PREPARATION

The first Sunday in Lent is a good time to help your juniors to come to a deeper understanding of how Christians should respond to the message of Easter, with all its surrounding happenings. It is the custom among many people to do a great deal of talking about "giving up" something during Lent, as though it were a time when we could see whether or not we had the strength or will power to stop doing something that apparently was not bad enough to give up permanently.

This idea is often very intriguing to juniors, but it is so contrary to our Christian teaching that it requires some attention. Furthermore, this idea of how to celebrate Lent would lead one to believe that by acts of self-discipline, fasting, or special acts of devotion man is able to earn a larger share of God's love and forgiveness. This kind of trusting in oneself rather than in the grace of God leads to self-righteousness that is both dishonest and very like the conduct of the Pharisees which Jesus denounced so roundly.

Most of the acts of self-denial are in themselves based on good intentions, of course. But when the doing or not doing of some simple discipline takes our minds away from the central figure of the Lenten season, Christ dying on a cross for the ungodly, then they need to be rethought and something better offered in their place. It is hoped that this worship service will in some way remind the juniors of the real meaning of Lent, and at the same time give them some ideas for relating their actions to it.

Cut from magazines four or five large-size illustrations of boys and girls of approximately the age of your juniors. Mount each figure on a piece of cardboard or heavy paper, leaving just a small border around the cut-out. Make stick puppets of these by pasting, Scotch-taping, or stapling the figures to pieces of an old yardstick, window shade sticks, or any slender pieces of wood. Leave enough of the stick extending below the



puppet to allow for a good handle with which the juniors can manipulate the puppets. See *Here's How and When* by Armilda Keiser for additional directions and suggestions for use. These puppets will be used to express some of the juniors' ideas about ways of showing our love to God in a special way as we enter this period of Lent.

### The Service

**PRELUDE:** "Lord, I want to be a Christian," page No. 86 in *Hymns for Junior Worship*. (If you have a recording of this music, play it on your record player if one is available.)

**CALL TO WORSHIP:** Isaiah 52:7 (Read in unison or by one of the juniors.)

**HYMN:** Favorite praise hymn, or one chosen from *The Whole World Singing*.

### THINKING ABOUT LENT:

Begin by reminding the juniors that this is the first Sunday in Lent, the forty days (not counting Sundays) before Easter. Talk briefly about how God has given us his love through the gift of his son, Jesus Christ, who was willing even to die to show to all men the boundlessness of that love. Bring out the fact that we respond to that love through our faith, which leads us to want to show our love toward God and toward all men in whatever ways we can.

Mention the custom of "giving up" things during Lent, using some of the background information in "Advance Preparation," depending on your own knowledge of your juniors to guide you. Remind the juniors again that Jesus died for people with faults and problems and sinfulness: he died for us.

Then show the stick puppets you have made and ask several juniors to volunteer to tell how they think each puppet might best try to show love to God in a special way during Lent. Describe each puppet in a way similar to the suggestions below, and help the juniors see that turning from selfishness and the putting of oneself first and God only second, are better ways to celebrate Lent than by giving up a candy bar a day.

*First puppet:* This boy (or girl) has a violent temper, that causes him to hurt many people's feelings, and also to deepen the separation between himself and many people with whom he would like to be friends. It sometimes makes him feel as if he hates himself. What can he do during Lent? (Response by junior)

*Second puppet:* This boy (or girl) is extremely selfish. He insists on having his own way, on being chosen for honored positions even when he has to be dishonest sometimes to achieve them. What can he do? (Response)

*Third puppet:* This boy (or girl) never wants to carry his share of responsibility at home, at school, or among his friends. He wants to be liked and to be chosen as a leader, but because he is not he tries to get even by doing mean acts or trying to talk the plans that others make. What can he do during Lent? (Response)

*Fourth puppet:* (Describe a situation of your own, bringing in any problem that is particularly acute among your own juniors.)

**HYMN:** "Lord, I want to be a Christian"

**PRAYER:** Asking for God's help in remembering how best to show love to him for his gift of Jesus Christ, especially during the Lenten season but also at other times as well. If you wish, you

could make this a special prayer that you will continue to use all during this Lenten season.

### SERVICE OF OFFERING

### CLOSING HYMN AND BENEDICTION

## 4. Brotherhood week

### ADVANCE PREPARATION

Read carefully the materials you have at hand concerning Brotherhood Week. You will no doubt find references to it in your lesson material, in the church publications, in newspapers, and in special publications which come to you.

Brotherhood Week often becomes a routine time of telling stories about great men of other races, or hearing talks about how all men are children of one Father. Why not try something different with your juniors? Two suggestions are made for use this week, and after reading them over you will want to choose one and make your plans accordingly.

If you use the suggested filmstrip published by Friendship Press and entitled *A Puppy for Jose*, be sure to order it in time to allow you to preview it before showing it to the juniors. You will also want to check all the equipment you will need, as well as lighting and seating arrangements to be sure there will be no unnecessary delay when you begin the showing.

If you do not use the filmstrip but prefer instead to invite another church group, preferably of another race or nationality, to join with you in your wor-

ship, clear all plans with your minister and teachers beforehand.

### The Service

**PRELUDE:** "Lord, I want to be a Christian"

**FILMSTRIP:** *A Puppy for Jose*, Friendship Press. 70 frames, in color, with a reading script.

The story centers around the idea that every person is precious to God, and our own church is concerned about all persons and their needs. Ask the juniors to note how the church is a part of Jose's life, and how Jose and his family come to feel that God cares about them.

**PRAYER:** The Lord's Prayer (in unison)

### SERVICE OF OFFERING

### CLOSING HYMN AND BENEDICTION

### Alternate suggestion

In place of the filmstrip, introduce your guests and tell where they are from. Then ask both your group and your guests to suggest favorite hymns, Bible stories, and Scripture verses which you can either sing and read or repeat together, or which one group can sing or tell alone. You might ask both groups to tell about the most interesting lessons or projects they have been learning during the past weeks. The main point of your time together will be to come to know each other better, and to find that you are all praising the same God, learning the same stories about Jesus, and reading and understanding the same Bible. Conclude with your usual plan of offering, closing hymn or prayer, and benediction.

# Junior High Department

by Mary Louise JARDEN\*  
and Virginia CHEESMAN\*

### THEME FOR FEBRUARY:

*Christian Symbolism*

## To the Leader

Boys and girls in the junior high department of the church school are beginning to grasp in a new way and with deeper understandings the concepts of the Christian faith. One way by which Christians come to better understandings of the great mysteries of our faith is by a use of the symbolic or "sign language" of faith, to point to those things we cannot fully comprehend. Jesus himself used such a "sign language" in the parables of the New Testament.

Christian worship is a symbolic act of our allegiance to Jesus Christ as Lord. During the history of the Christian church many symbolic art forms have

developed as men have tried to express eternal truths in ways that human minds can grasp. In the furnishings of our churches such symbolic forms are common as the cross, the descending dove (to signify the work of the Holy Spirit), the symbols of the triune nature of God, and countless other symbolic representations of Christian realities.

In this month it is suggested for the worship of the junior high department that the young people make a study of some of the familiar art symbols that are seen so often in our churches, to discover how they speak to us of what we believe as Christians. A plan for the month will be:

*Preliminary Preparation* of a few symbols. (See below.)

*First Week:* Introduce discussion about "signs" to lead to interest in the "sign language" of art symbols in the church. Begin the study of specific symbols. Outline plans for the TREASURER HUNT COMMITTEE and for the work of the ILLUSTRATORS, throughout the month.

\*Miss Jarden is Assistant Editor of Youth Curriculum, Board of Christian Education of the United Presbyterian Church in the U.S.A., Philadelphia. Miss Cheesman is Instructor in Junior Choir Methods at Westminster Choir College and director of music at the Mount Airy Presbyterian Church, Philadelphia.



**Second and Third Weeks:** Continue study of specific symbols. Begin to list symbols found in the Treasure Hunt.

**Fourth Week:** Have the reports of the TREASURE HUNT COMMITTEE. Let the young people work creatively to make their own symbolic drawings about Christian worship.

The specific symbols suggested for study here are simply suggestive. It is very possible that the interest of your young people may lead to other more meaningful studies of symbols.

### Preparation by the Leader

Have on hand as resources for yourself and for the young people several books about Christian symbols. *Signs and Symbols in Christian Art*, by George Ferguson, Oxford University Press, \$10., is an unusually beautiful book. It contains hundreds of drawings of Christian symbols in the margins of the book as well as many colored reproductions of great works of art containing symbols. It should be in your church school library, if possible. If you do not have this, try *Our Christian Symbols*, by Friedrich Rest, published by the Christian Education Press, Philadelphia, \$2.50. This contains most of the symbols mentioned in these services. Another good book is *The Sign Language of Our Faith*, by Helen S. Griffith, available from the author at 1824 - 16th St., N.W., Washington, D.C., \$1.25. Drawings of several variations of the Cross appear in some dictionaries under the entry Cross.

**EDITORS' NOTE:** The February issue of the *International Journal* is to be a special one on Art in Christian Education. The picture to be printed in color on the inside back cover shows representations of the Trinity—God the Father and God the Holy Spirit hovering over God the Son as an infant.

Before the first meeting ask several young people to help you to make drawings, either on posters or with colored

chalk on the chalk board, of the symbols to be explained on the first Sunday.

This same group or other young people might be chosen as ILLUSTRATORS to help to make drawings of other symbols for study throughout the month.

Plan to enlist the help of other adults. Someone with artistic ability could give valuable help to the ILLUSTRATORS.

An adult could give direction and guidance to the TREASURE HUNT, as another group of boys and girls seeks to discover symbols in the furnishings of their own church or in other churches of their community, and do research to discover their meaning. Such help should be enlisted well in advance. Be sure that the adult helpers understand the nature and purpose of this project.

## 1. Christian Symbols

**PREPARATION OF THE LEADER:** Have ready and prominently displayed the art work of the ILLUSTRATORS who have helped with the first posters. If these symbols are to be explained by young people from this group, be sure that the ones to speak are adequately prepared.

### The Worship Service

**THE PRELUDE:** "Praise to the Lord, the almighty, the king of creation"

**THE CALL TO WORSHIP:**  
All things praise Thee, Lord most High;  
Heaven and earth, and sea and sky,  
All were for Thy glory made,  
That Thy greatness thus displayed,  
Should all worship bring to Thee;  
All things praise Thee; Lord, may we.

—GEORGE W. CONDER

**THE HYMN:** "All creatures of our God and King"

**THE SCRIPTURE:** Psalm 91

**DISCUSSION LED BY AN ADULT**

What is a symbol? (Guide the young people's answers to understanding that a symbol is a sign that points to something beyond itself. It is a special kind of sign that points not to things, but to ideas or meanings.)

In your daily activities you constantly use this kind of sign language. If you are a Boy Scout or a Girl Scout you probably salute the flag. Your saluting the flag is symbolic of the respect and love you have for your country. You shake hands with another person. The act of shaking hands is symbolic of your friendship for that person. Your mother wears a wedding ring, symbolic of her love for her husband. Can you think of some other symbols that are commonly used? (Let the group suggest some as: Red Cross—relief of human suffering, the Statue of Liberty—freedom and democracy.)

Men in their worship of God have often used symbolic language to "picture" what he is and does in our lives. In the Scripture we read this morning the writer used this kind of language to tell about God. (Let the young people turn to Psalm 91 to see how the writer speaks of God as a "fortress," to indicate God's

care and concern for us, and of man a being under the "wings" of God, showing how completely we depend on him, a little birds are helpless apart from mother bird.)

What are some symbolic figures or designs that we can recall having seen in our church or others that have to do with our faith? (Let the young people recall some they have seen.)

This month we are going to think each Sunday about some of these symbols that we often see in churches. During the month we will need two important committees, a TREASURE HUNT COMMITTEE and an ILLUSTRATORS COMMITTEE. (Explain the work of these committees as follows:)

**THE TREASURE HUNT COMMITTEE:**

This committee will engage in "treasure" hunt, with the help of an adult leader or teacher, to find as many different symbols as possible in and about the church building (or in nearby churches) and to discover their relevance to our faith. Places to find these may be: the pulpit, the chancel, the antependia (such as ribbon markers in the pulpit Bible), doorway over Pastor's study, side altars, stone architecture, the church bulletin, and the stained-glass windows.

The symbols when found should be copied off by rough drawings to be "looked up" later in source books that tell about symbols and their meanings. An excellent plan would be to take photographs of the symbols found. A complete report should be given by this committee on the Fourth Sunday.

**ILLUSTRATORS COMMITTEE:**

This committee will work with the leader each week to make posters or drawings on the chalkboard, representing the symbols for each week's study.

(Appoint these two committees at this time. They should meet with the adult leaders at the end of the hour to plan their work.)

### Begin the Study

(Turn to the drawings of early Christian symbols that the ILLUSTRATORS for today have made. The adult leader—or one of these young persons—may present the following material. If time is short today, this material could be carried over until next week.)

**TALK:** "Early Christian Symbols"

In the early days of Christianity, shortly after Jesus' death and resurrection, the followers of Jesus had secret signs. These were perilous days for the early Christians, who were very often persecuted and killed for their faith. The "believers" made themselves known to each other by secret signs of identification and loyalty. Here are some of their secret signs:

**A Picture of a Fish**—The word "fish" is an anagram of the first letters of Greek words that describe Jesus Christ. The word for fish in the Greek language has five letters:

**Iota**—first letter in the word for Jesus.  
**Chi**—first letter in the word for Christ.  
**Theta**—first letter in the word that means "of God."

**Upsilon**—first letter in the word for Son.  
**Sigma**—first letter in the word for Saviour.

Thus the single Greek word for fish meant "Jesus, the Christ of God, the Son the Saviour." This is a short creed. To early Christians the fish was a symbol of the risen Christ. Sometimes today this symbol is included in corners of stained-glass windows in our churches. Look to see whether you can find it in yours.

Many other very old Christian sym-



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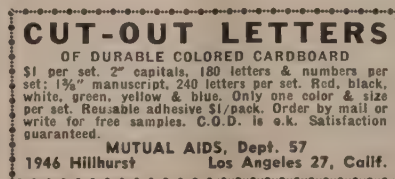
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ols have been discovered on the walls of the catacombs in Rome—those underground passageways where early Christians buried their dead and worshiped in secret together. Here are some other Greek letter symbols:

**The Greek letters, Chi and Rho.** These are the first two letters in the Greek word for *Christ*, (XPICTOC), the Promised One. Today this sign is found on the ribbon markers of the pulpit Bible. The letters are generally seen with the P over the X.

**Alpha and Omega.** These are the first and last letters of the Greek alphabet, like our A and Z. We read in the Bible of God as saying "I am Alpha and Omega, the beginning and the ending." The two Greek letters should be intertwined, since otherwise their meaning is merely as two letters of the Greek alphabet. This is another symbol that is often found on the ribbon markers of the pulpit Bible.

Charles Wesley used this symbol in the writing of the hymn, "Love Divine, All Loves Excelling," in the second stanza. How does the hymn help us to understand the meaning of the intertwined symbol? (Let the young people turn to this hymn.)

### Closing Service

**THE HYMN**—"Love divine, all loves excelling"

**THE CLOSING PRAYER**—(To be given by one of the committee)

Our Father, we thank thee for the courage of the early Christians who dared to follow thee in dangerous times. Make us brave to face hard things for thee. Help us to love and understand those around us and to praise thee with thankful hearts, who art Alpha and Omega in all of life to Christian people. In Jesus' name we pray. Amen.

## 2. Symbols of the Cross

**PREPARATION**—Have ready the illustrations of the various portrayals of the Cross that will be used for today's study to be made by the ILLUSTRATORS COMMITTEE. (See below for symbols to be used.)

### The Worship Service

**PRELUDE**: "Beneath the cross of Jesus"  
**THE CALL TO WORSHIP**: Revelation 15:3, 4a

**THE HYMN**—"In the Cross of Christ I glory"

### The Study

(Begin this study by asking for a progress report from the TREASURE HUNT COMMITTEE. List the symbols they have found, or a continuing record to be kept throughout the month in a prominent place. Then go on to the study of the morning, using the following material.)

Last week we discussed some of the symbols or sign language used by the early Christians. In Christian churches, what is the best known symbol? Yes, it's the Cross. There are more than four hundred different forms of the cross but only about fifty are in common use. Some that are very well known to us include the Latin cross, the Greek cross, and the Celtic cross. Let us look at them in detail. If you do not have large drawings made by the committee, draw these various forms of the cross on the chalkboard as you describe them.)

**The Latin Cross**, the one most com-

monly used, is probably the actual form of the cross on which Jesus was crucified. The lower arm is longer than the other three. The Latin Cross stands for the sacrifice of Jesus Christ on the Cross. The empty cross symbolizes Christ's victory over death. We worship the living Christ. Sometimes this cross has two short horizontal bars on the very top arm, representing the sign that was put over the head of Jesus as he hung on the cross, the inscription, I. N. R. I.: Jesus of Nazareth, King of the Jews.

The Latin Cross is occasionally made to stand on three steps. Beginning with the upper step are represented *Faith, Hope, and Love*. This is known as the *Calvary Cross*.

**The Greek Cross** has all arms the same length. It has been said that the Latin Cross symbolizes the sacrifice and victory of Christ, while the Greek Cross speaks of the Christian life in allegiance to him. It is interesting to note that the Greek Cross has been adopted by the Red Cross organization as a symbol of the relief of human suffering.

**Celtic Cross**. In this form of the cross the arms and uprights flare and widen in four directions. It symbolizes the spreading of the gospel of Jesus Christ in all directions—into all the world. This is sometimes called the Irish Cross. The circle surrounding this cross symbolizes eternity. Christ died *once* on the cross for all men's sins, but the measure of God's love is for eternity.

**A Symbol of the Resurrection**: At this season of the year as we move toward Easter and Holy Week, Christians around the world celebrate the resurrection of Jesus. One of the most beautiful symbols

of Easter is the pomegranate. A pomegranate is a fruit, bright in color, about the size of an orange, and is filled with seeds. Just before its flavor is at its best the husk bursts, showing the seeds within. The bursting pomegranate symbolizes the resurrection of Jesus who burst his tomb and came forth victorious over death to "shed abroad" his saving love through all the world. This symbol can be found in many stained-glass windows and is sometimes used in ornamentation of the communion table.

### The Closing Service

**SCRIPTURE**: Matthew 27:32-37

**CLOSING HYMN**: "When I survey the wondrous cross"

**THE PRAYER**: (Given by a young person)

O God, our Father, who sent thy Son to die for us on the Cross and rise again, may our hearts receive the message of the Cross and the resurrection, that we may be faithful to thee. In his name we pray. Amen.

## 3. Symbols of God

### Preparation by the Leader

Check that the ILLUSTRATORS COMMITTEE has completed the doing and display of the symbols of the *Trinity* and the *Holy Spirit* to be used for today's study. (See below for descriptions.) Make sure that the TREASURE HUNT COMMITTEE will be ready next week for their full report on their research.

This week the leader will want to choose a few young people who are especially gifted and mature in their think-



The next issue of the Journal (February) will be a deluxe special number, "Art in Christian Education."

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ing to prepare, for the second part of next week's service, some original designs or pictures symbolic of worship in the church. The leader will want to work closely with these persons to help them to create appropriate drawings. (See suggestions under Fourth Week for

ideas that might be portrayed in these drawings. But encourage the young people to do creative thinking as they work out their own symbols.)

### The Worship Service

THE PRELUDE: "Gracious Spirit, dwell with me"

THE CALL TO WORSHIP:

"Worship the Lord in the beauty of holiness."

"God is a Spirit, and they that worship him must worship him in spirit and in truth."

THE HYMN: "Holy, holy, holy"

THE SCRIPTURE: John 14:15-17

### The Study (By the Leader)

For the past few Sundays we have studied symbols having to do with our Christian faith. Today we want to examine a symbol of the church that tries to express the work of God through his Holy Spirit. This symbol derives from the Bible account of Jesus' baptism. In Matthew 3:16 we read: "And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove. Hymn writers frequently use the symbol of a dove in their poetry, as for example, "Come holy Spirit, heavenly dove." (Let the young people turn to and look at the words of this hymn.)

The other symbols we will study today have to do with our threefold understanding of God as God the Father, God the Son, and God the Holy Spirit, the three persons of what we call the Trinity. When we think of God, we think of him, not as three separate persons, but as one person who comes to us in three different ways:

- as Maker of heaven and earth.
- as Jesus Christ, who came to earth as a man for our sakes.
- as his Holy Spirit, acting in the world and in our hearts and minds to do his will.

Symbols of the Trinity are:

An equilateral triangle.  
An equilateral triangle with a circle around it, representing God's eternity.

Many times in our church services we sing together the *Gloria*. This celebrates the nature of the Trinity: "Glory be to the Father and to the Son and to the Holy Ghost." We go on to sing, "As it was in the beginning, is now and ever shall be, world without end." This expresses God's eternal existence. (The circle around the equilateral triangle.)

The Trefoil is another symbol of the Trinity, one of the most usual forms of art in the church. Often this design is found at the ends of the pews or at the tops of windows in the church. The trefoil design comes from the herb of the same name which has three petals similar to our three-leaved clover or a shamrock. There are three leaves but just one plant, representing the three persons of the Trinity, but showing that God is one.

(At this time have another "progress report" of the TREASURE HUNT COMMITTEE. Add to the list begun last week any new symbols that have been found by the committee or by other young people.)

CLOSING HYMN: "Come, thou almighty King"

CLOSING PRAYER:

We worship thee, God the Father, God the Son, and God the Holy Spirit. So teach us to worship and honor thee that we may be ever obedient to thy holy will. Hear our prayer. Incline our hearts

to turn from our self-seeking to seek instead the mystery and wonder of this Eternal Love, that was and is and ever more shall be with us. Amen.

## 4. Symbols of Worship

### Preparation by the Leader

Some time before this Sunday see the TREASURE HUNT COMMITTEE is read to give a full report of its research. The small group of young people who have made original drawings of Christian Worship Symbols should have their drawings finished and ready for presentation in the last part of the meeting.

Have copies of the closing prayer, or have it copied on the chalkboard. Have pencils, crayons, and art paper for all.

### The Worship Service

THE PRELUDE: "Thee, Holy Father, we adore"

THE CALL TO WORSHIP: Psalms 92:1, 2  
37:4

THE HYMN: "Ye servants of God, you master proclaim"

THE SCRIPTURE: Mark 4:26-34

### The Study:

The study for this service should begin with the report of the TREASURE HUNT COMMITTEE. They should complete the listing of discovered symbols, and be able to draw each one on the chalkboard and explain its meaning. Take time for any discussion or further explanation of the symbols before going on to the second part of today's study.

For the second part of the study let the young people try to imagine some ways in which they themselves might represent their faith symbolically, especially as it relates to their worship in church and the worship of all Christians everywhere. This might be illustrating the act of worship itself as it is symbolic of their faith, as:

People kneeling to pray (to show our submission and obedience to God's will).

People listening (sitting down) to hear the sermon or Scripture read. (God's Word to us)

People standing to sing a hymn of praise. (We acknowledge him as our God as we rise to give him praise and honor—not only with our lips but with our whole selves.)

The concept of Praise in Worship might be illustrated in many ways: by a church spire, by the picture of an organ, or by depicting some personal act of love by one person for another, expressive of God's love for all the world.

In thinking of a possible symbol for Prayer it might be helpful for the young people to see a picture of the sculpture by Rodin, called "The Cathedral," showing hands in the attitude of prayer. (This might be borrowed from a local library or art museum.) The hands of persons of different races could be shown in the attitude of praying together.

The parts of the worship service might be symbolized. For example:

The Sermon—an open Bible

The Call to Worship—an open church door

The Benediction—People going out from the church after the service.

The illustrative pictures that have been made by the small committee of young people should be used to stimulate the thinking of the other young people, who will work now with pencils, paper, and coloring materials to actually draw the symbols they have planned.

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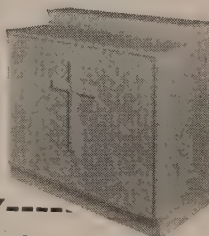
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## The Closing Service

THE HYMN: "This is my Father's world"

THE CLOSING PRAYER:

Leader—Almighty God, thou hast taught us to pray for ourselves and all people. Hear us as in the name of Jesus Christ, our Lord, we make our prayer to thee.

All in Unison—We pray for Christians everywhere, that in the fellowship of thy Church they may find peace and joy. We thank thee for our Lord and Saviour, Jesus Christ, for his example, his death on the cross, his resurrection from the dead, his presence with us now. Amen.

(From *The Book of Common Worship*, Presbyterian Church, P. 83.)

- c. Prayers, including unison prayers and confessions
- d. Responsive readings and litanies
- e. Offering sentences and prayers
- f. Poems (possibly subdivided according to the church year. See *Journal* worship resources for December.)
- g. Meditations
- h. Benedictions

Either a loose-leaf notebook or a card file makes it possible to add materials easily. If a card file is used, 5" x 7" cards should be the minimum size, since you will want to paste clippings onto some of the cards.

A title of some kind should be placed on the cards or at the top of the notebook page, for ease in identifying the material to be used. It also is a good idea to put the category title on each page, to make refileing easy. Notes can be made on the cards to indicate when the material was used and to suggest times of particular appropriateness. (For example you might mark a prayer, "appropriate for Easter Sunrise Service.")

### Your Services this Month

These services are developed around two themes. On the first two Sundays the goals of brotherhood and of Christian race relations are held up, since February is Brotherhood Month. The theme for Lent, which includes the last two Sundays in February and the Sundays of March, is "Our Response to Christ."

A basic order of worship is recommended for use throughout February and March. It should be possible to get this service mimeographed in large enough quantity to be used for all seven Sundays. The numbers of the hymns can be left blank, and the prayer and meditation omitted, since these will be different each Sunday. If mimeographing is not possible, the order of service and the confessions and prayers may be put on a blackboard or large sheet of paper where they may be read in unison by the group. This worship service draws upon ancient patterns and responses which are particularly appropriate for Lenten worship.

## A Service of Worship

(As indicated above, this service may be used as given below for the first Sunday in February. For the second Sunday substitute the Scripture, prayer, and meditation given for Race Relations Sunday. For the third and fourth Sundays use the materials given for the first and second Sundays in Lent.)

CALL TO WORSHIP: Isaiah 55: 6, 7

HYMN OF PRAISE: (Choose from the following list)

"Rejoice, ye pure in heart"  
"When morning gilds the skies"  
"All hail the power of Jesus' name"  
"Ye servants of God, your master proclaim"

PRAYER OF CONFESSION: (To be read in unison)

O God, our Heavenly Father: We have sinned against thee, and are not worthy to be called thy children. We have not loved thee with our whole heart. We have not loved our neighbor as ourselves. We have not fought the good fight of faith. Unto thee we cry: O God,

# Senior High and Young People's Departments

by Betty Jane and J. Martin BAILEY\*

## For the Worship Committee:

Last month's material for the worship committee gave suggestions for enriching your services by drawing from such other resources as your hymnal, the books in your pastor's library, Bible commentaries and dictionaries, and a concordance. This month we want to suggest that your committee build its own collection of worship materials.

This is not as difficult as it may sound and is well worth the effort because young people frequently have trouble finding prayers and litanies that are particularly appropriate. How many times have you thought, "This isn't quite what I want," or "I just wish I could find that call to worship that Bob used last summer at camp." Appropriate selection is difficult without appropriate collection.

There are two steps in building a collection of worship materials: (1) Finding and (2) Filing.

### Where to Find Worship Resources

If your committee will just look for appropriate resources for a worship file, they will find them in many places. In addition to the sources mentioned in the first paragraph, you will find it helpful to make a collection of printed and mimeographed church bulletins. Besides those of your own church, you could obtain those used by other churches in your town and at youth rallies and conferences. Some young people save worship folders from churches they attend while on vacation and have asked their friends and relatives to send a sample of the order of worship they use. If several members of your group do this, your collection will grow quickly.

The materials printed in the *Journal* can be saved and compared with those published in other years. If you are permitted to do so, these could be clipped for your file. Other church magazines

and church school materials may also provide resources. You will find poems and meditations as well as prayers and calls to worship in devotional books and booklets.

When using the books in your church or pastor's library you may run across passages worth copying. If members of your group have done a particularly good job of writing their own prayers, your committee should add these to your collection.

Don't overlook the daily newspaper, Sunday papers, and magazines for materials that can be used or adapted as meditations.

Whenever you clip or copy materials, be sure to make a note of the author and where you got it, or, better, the place where it was first printed. For instance, worship resources in the *International Journal* often include quotations from books or magazines, as recognized in footnotes. It is from the original copyright source named there that you will have to get permission if you ever wish to include the quotation in published materials. You may never need to do this, but again you may, and it is a good habit to form. This does not apply to quotations more than 56 years old, as by that time the copyright has run out and the material is in the public domain.

As a special project, your group might like to look up in a concordance the biblical source of frequently-used calls to worship, benedictions, etc., and then copy out the same passage from the Revised Standard Version, marking it RSV. Whereas the new version is being used increasingly for Scripture readings and in preaching, most hymnals still carry responses, benedictions, etc., in the King James Version.

### How to File Your Worship Resources:

There is no single way to keep your worship resources. The important thing is to file them in such a way as to make it easy to find what you want when you want to use it.

You will probably want to have sections for the following categories:

- a. Calls to worship
- b. Special hymns

\*Mrs. Bailey is part-time field worker for the Board of Christian Education and Publication, Evangelical and Reformed Church. Mr. Bailey is Business Manager for the *Journal*.



have mercy upon us. Renew in us clean hearts. Through Jesus Christ our Lord. Amen.<sup>1</sup>

(See below for confession to be used during Lent)

WORDS OF COMFORT: John 3:16 (to be read by leader)

SCRIPTURE: Luke 10: 25-37

CALL TO PRAYER:

Leader: The Lord be with you,

People: And with thy spirit.

Leader: Let us pray:

O Lord, show thy mercy upon us;

People: And grant us thy salvation;

Leader: O God, make clean our hearts within us;

People: And take not thy Holy Spirit from us.

PRAYER

O God, who hast made us in thine own likeness and who dost love all whom thou hast made: Teach us the unity of thy family and the breadth of thy love. By the example of thy Son, Jesus our Savior, enable us, while loving and serving our own, to enter into the fellowship of the whole human family, and forbid that, from pride of race or hardness of heart, we should despise any for whom Christ died or injure any in whom he lives. Amen.<sup>2</sup>

OFFERING: (Read Romans 12:6-8)

<sup>1</sup>Book of Common Worship, E. P. Dutton & Co., Inc., New York, 1932.

<sup>2</sup>Book of Common Worship, Westminster Press, Philadelphia.



"These are perfect attendance pins . . . Sunday School, Youth Fellowship, Youth Leader Training, Men's Brotherhood, Youth Work Night, Men's Work Night, Youth Missions, Youth Recreation, Vacation Church School, Bible Study Group, City Youth Camp, County Youth Camp, State Youth Camp, International Youth Camp, and Choir Practice . . . I haven't been home in three months!"

From "Young Pillars," by Charles M. Schulz, published by the Warner Press.

MEDITATION: "A Brother in Distress"

Jesus speaks the words, "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it." (Luke 17:33). Fulton Oursler tells us the story of a Christian who risked his life in an act of brotherhood, and thereby saved himself.

"One afternoon, the Far Eastern Christian [Sadhu Sundar Singh] was climbing a mountain road in Tibet. With him traveled a bonze, a Buddhist Monk. The two wayfarers were well aware that a storm was rising and that they must reach a certain monastery before dark or perish in the piercing mountain cold. As they hastened forward in the icy wind they passed a precipice from which rose a groaning voice; at the bottom lay a fallen man, badly hurt and unable to move. The Tibetan said:

"In my belief, here we see Karma; this is the work of Fate, the effect of a cause. This man's doom is to die here, while I must press on upon my own errand."

"But the Christian answered: 'In my own belief, I must go to my brother's aid.'"

"So the Tibetan hurried on his way, while Sadhu clambered down the slope, packed the man on his back, and struggled upward again to the darkening road. His body was dripping with perspiration when at last he came in sight of the lights of the monastery. Then he stumbled and nearly fell over an object on the ground, and stood, overwhelmed with pity and amazement. Huddled at his feet lay his Tibetan companion, frozen to death. But Sadhu had escaped the same doom because his hard exercise in carrying an injured brother on his back had kept his body warm, and saved his life."

HYMN: "O brother man, fold to thy heart thy brother," or "The voice of God is calling"

BENEDICTION: Now the God of hope fill us with all joy and peace, that we may abound in hope, through the power of the Holy Spirit. Amen.

## Resources for Race Relations Sunday (February 8)

SCRIPTURE PASSAGES: Mark 3:31-35;  
Galatians 3:23-29; James 2:1-4,8,9

PRAYER:

O God, our creator and preserver, who hast made of one blood all nations to dwell on all the face of the earth, and who didst reveal thy will for men by thy Son, the prince of peace; give us charity, we pray thee, to regard all men as our brethren, and to share with them the heritage which we have received from thee . . . Give us a mind to understand the aspirations and needs of those who are not of our race and tongue; and teach us to live in modesty and simplicity, giving no occasion for envy or fear, but, being kindly affectioned one to another until thy kingdom come and thy will be done on earth as it is in heaven, through Jesus Christ our Lord. Amen.<sup>4</sup>

MEDITATION: "Learning to Live Together"

Robert Frost describes, in one of his poems, a farmer who is repairing a stone

<sup>4</sup>Fulton Oursler, *Modern Parables*, Doubleday & Company, Garden City, N.Y.

<sup>4</sup>Book of Worship, Eden-Heidelberg Publishing House, St. Louis, Mo.

fence. As he replaces the rocks that have fallen away because of cold, rough weather, he mumbles to himself: "Something there is that doesn't love a wall." Surely God in his love and generous goodwill for all, is trying to break down the walls that separate the people into bitter social groups. . . .

Standing on the beautiful Duke University campus, [a minister] watched waves of people on their way to a football game. [He noted that] no two people were alike outwardly, but they were brought together by their keen interest in that great American game. Diverse in appearance, they met on the common ground of interest. Freedom allows a wide variation and mode of life so long as we agree on basic moral and spiritual principles. . . .

Besides unity amid diversity among people, we should recognize that all peoples have contributed something to our common heritage. Great civilizations flourished in Africa, Asia, India, and China—about 6,000 years ago, before the white man borrowed from the dark-skinned people of the earth. The German, the French, the Dutch, and other national groups have made their mark on our civilization.

The common pool of culture and knowledge includes music, art, and literature. These speak a universal language and have done much to cement the minds and hearts of men. . . . Emotions are stirred by music that knows no bounds in color and class, and tends to bind men together in spite of individual and social conflicts. . . .

[Christianity, too, binds men together and] active goodwill, instead of prejudice (pre-judgment), can work wonders in our group relationships. If we can see others through the eyes of Christ, who made friends even with the despised Samaritans and who loved his enemies, nothing is impossible in human relations. But we must act differently from the thought patterns of many who make no claims to the Christian title. We must put our creed into our deed; our preaching into practice.

—DAVID W. CHARLTON<sup>5</sup>

HYMNS:

"In Christ there is no east or west"

"The voice of God is calling"

"Thy Kingdom come, O Lord"

## Resources for the Sundays of February in Lent

CONFESSION:

"Almighty and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus, our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

For the First Sunday in Lent

SCRIPTURE: Mark 1:14-20; Matthew 9:9

<sup>5</sup>In *By These Things Men Live*, Greenwich Book Publishers, 1957.



PRAYER:

"Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do thy will: through Jesus Christ, our Lord. Amen.

—IGNATIUS LOYOLA

MEDITATION: "Nicodemus" (to be read by two people)

Nicodemus: Tell me one thing; why do you follow Jesus?

John: It was because of John the Baptist first.

Nicodemus: But why because of him?

John:

One day when we were standing by the Jordan,

John and my cousin Andrew and myself, we saw a man pass by, tall as a spirit; we did not see us though he passed quite near;

I indeed we thought it strange; his eyes were open but he looked on nothing;

and as he passed, John, pointing with his finger,

cried—I can hear him cry it now—

Behold, the Lamb of God!"

Nicodemus: And he, what did he say? What did he do?

John:

Nothing; we watched him slowly climb the hill;

his shadow fell before him; it was evening.

Sometimes he stopped

to raise his head to the home-flying rooks

or greet a countryman with plough on shoulder.

Nicodemus: John said, "Behold, the Lamb of God?"

John: He said so.

Nicodemus: And from that day you followed him?

John: No, that was afterwards in Galilee.

Nicodemus: But tell me why; why did you follow him?

John:

I think it was our feet that followed him; we were our feet; our hearts were too afraid.

Perhaps indeed it was not in our choice; he tells us that we have not chosen him, but he has chosen us. I only know

that as we followed him that day he called us

we were not walking on the earth at all; it was another world,

where everything was new and strange and shining;

we pitied men and women at their business,

or they knew nothing of what we knew—

Nicodemus: Perhaps it was some miracle he did.

John:

It was indeed; more miracles than one; we were not blind and yet he gave me sight;

we were not deaf and yet he gave me hearing;

or was I dead, yet me he raised to life.

—ANDREW YOUNG<sup>6</sup>

HYMNS: "Jesus calls us"

"Christ of the upward way"

<sup>6</sup>Selection from "Nicodemus" by Andrew Young—Jonathan Cape Ltd.

<sup>7</sup>Charles M. Sheldon in Masterpieces of Religious Verse, Harper and Bros., Publishers, New York, 1948.

"We thank thee, Lord, thy paths of service lead"

### For the Second Sunday in Lent

SCRIPTURE: Matthew 20:1-16

PRAYER: Read first and third verses of the hymn "Take my life and let it be" as a prayer.

MEDITATION: "Jesus the Carpenter"

If I could hold within my hand

The hammer Jesus swung,

Not all the gold in all the land,

Nor jewels countless as the sand,

All in the balance flung,

Could weigh the value of that thing

Round which his fingers once did cling.

If I could have the table Christ

Once made in Nazareth,

Not all the pearls in all the sea,

Nor crowns of kings or kings to be

As long as men have breath,

Could buy that thing of wood he made—

The Lord of Lords who learned a trade.

Yea, but his hammer still is shown

By honest hands that toil,

And round his table men sit down;

And all are equals, with a crown,

Nor gold nor pearls can soil;

The shop of Nazareth was bare—

But brotherhood was built there.

—CHARLES M. SHELDON<sup>7</sup>

HYMNS: "O master workman of the race"  
"Be strong!"

NOTE: Since the February issue of the *Journal* is to be devoted to "Art in Christian Education," the worship resources for seniors and older youth will include several picture interpretations. The pictures to be interpreted are listed here so that they may be obtained in time for use during March.

1. da Vinci: *The Last Supper*, available locally or from the following: (1) Size 11½ x 22, New York Graphic Society, 95 E. Putnam Ave., Greenwich, Conn., \$4.00. (2) Size 9 x 15, International Art Publishing Co., 243 W. Congress St., Detroit 26, Michigan, \$3.00, less 25% discount for churches. Slide available at \$1.25 or 85c from the American Library Color Slides Co., number 3818.<sup>1</sup>

2. Rembrandt: *Supper at Emmaus*. From following sources: (1) Size 26 x 25, \$18.00; size 20¼ x 19½, \$12.00, Oestreicher's, 1208 Sixth Ave., New York 36, N.Y. Add 29c for mailing. (2) Size 11 x 11, \$3.00, International Art Publishing Co. (address above). Color slide available, number 770.<sup>1</sup>

3. Rouault: *Christ Mocked by Soldiers*. Size 20½ x 26, \$7.50 plus 50c postage, Museum of Modern Art, 11 West 53rd St., New York 19, N.Y. A 2 x 2 slide of this picture may be purchased for \$1.25 from Contemporary Slides, MS-56, 243 E. 17th St., New York 3, N.Y. State in your order that this is from the Museum of Modern Art Collection of Painting and Sculpture. Also available from American Library, No. 586.<sup>1</sup>

4. El Greco: *The Expulsion from the*

Temple. Color postcards at 10c each are available from the Frick Collection, 1 East 70th St., New York 21, N.Y. Or from the same address you may order a kodachrome 2 x 2 slide for \$1.00. Ask for the one showing the whole picture. Color slides of similar but more famous painting at the National Gallery in London available from American Library, No. 2520.<sup>1</sup>

5. El Greco: *Crucifixion Over Toledo*, original in the Cincinnati Art Museum. A color slide, \$1.00 or picture post cards (10c each) are available from that Museum.

### The Upper Room Book for Lent



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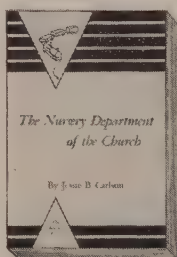


## THE STORY THE OLD TESTAMENT TELLS

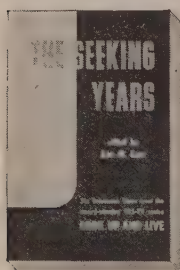
by Glenn McRae. A leadership text giving old Testament history, and its significance. Includes maps, list of dates to make teaching more efficient. \$ .75

## THE NURSERY DEPARTMENT OF THE CHURCH

by Jessie B. Carlson. Scope and purposes of nursery work are highlighted in this training text. Duties of teacher and administrator, needs of preschool age child, philosophy of nursery work are defined. Specific duties are outlined. \$1.00



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## First Steps Toward Spiritual Maturity

(Continued from page 11)

that the parent, too, often feels angry at disliked tasks but that part of growing up is to do the disliked thing at the disliked time? Can he help the child understand that the parent does not think he is a "naughty" boy, even as he firmly requires him to do the job? Can the parent not only understand the child, but forgive him? No child is perfect, even as we ourselves are not perfect.

The Scriptures tell us we love because God first loved us—and we can be forgiven only as we forgive. Certainly our children learn love, forgiveness, mercy, courage, joy, and peace from parents first.

Parents and teachers need to know each other's attitudes and help each other to grow in the ability to trust, encourage, and love the children God puts in their care.

As they grow to know and understand each other, parents and teachers will help each other to clarify and reinforce their ideas. They will become free to help the child learn the limits of acceptable behavior. They will be able to say, "No," to the child and to enforce it. They will set limits, not to indulge their own feelings of adult authority, nor out of lack of faith in the growing child, but in a firm knowledge that the child wants to do the right thing in the long run.

As they share together, parents and teachers will find their own personalities, as well as the children's, growing in love. Thus can children lead us all to a deeper understanding of the Kingdom of Love.

## It's a Matter of Conscience

(Continued from page 21)

reconciliation by face-to-face meeting and personal contacts. At times it is from behind such barriers that armies march forth to enslave and to destroy, and hence the conscientious participant believes that the negative work of restraint and defense by military action is inescapable in certain situations. As a Christian he knows that the military task is but a "stopgap" measure, and affirms that there must always be continuous efforts to break down the barriers of hostility by exercise of Christian love.

The conscientious objector believes that only by putting self-sacrificing good will first can reconciliation be realized and the barriers of hostility between men and between nations be broken down. As a member of the military forces he would find it im-

possible always to express self-sacrificial good will toward his enemies and hence finds it necessary to refuse combatant military service.

Thus all sincere Christians have much in common as they think about war and peace—they all long for peace and hate war, they all seek to be responsible citizens, and to be continuously engaged in the task of reconciliation. The courses they take with respect to military service vary, but the decision should be made on the basis of intelligent and conscientious consideration of the issues. A young person should not drift either into military service or into a pacifist position. He should inform himself of the issues, seek guidance through prayer, the reading of the Scriptures, and personal consultation—and then follow the dictates of his own conscience.

Churches should endeavor to provide an atmosphere in which the positions of thoughtful Christians on both sides can be heard and the individual encouraged to listen and to follow the voice of conscience within. This can be done in part through thoughtful and informative discussion of the matters in sermons, through the patient creation of wider understandings in a church's boards and committees, and through wise use of the church's adult and youth educational channels.<sup>1</sup>

In many instances, those who are concerned with securing for all young people the rights of conscience may find it necessary to spend time in serious conversation with those who have not recognized the importance of the issue, and who have not seen that the rights of conscience of those who disagree with them must be respected lest the conscientious rights of all be endangered.

One who has felt something of the full weight of either position can scarcely avoid having profound respect for the man whose conscience has finally led him to a conclusion different from his own. However much he may feel that the other man is wrong, he can recognize that he has come to his position only after genuine search and inward struggle, and to know him as a brother in Christ.

A thoughtful search for a conscientious position with respect to military

<sup>1</sup>What About War? 35c, American Baptist Home Mission Societies, 16 Fifth Avenue, New York 10, N.Y., has been designed especially for young people.

A new printing is now available of *The Christian Conscience and War*, 25c, Church Peace Mission, Box 271, Nyack, N.Y.



service will help the young person further in finding his proper course of action after the basic decision has been made. For the conscientious participant there are a variety of possibilities: accepting the draft call if and when it comes, volunteering for a service and thus securing a wider range of choice as to type of duty, signing up for the reserve program, or seeking educational deferment.

The conscientious objector also has several choices: if drafted he can select non-combatant service in which he will be under military discipline but not required to bear arms, or he can choose alternate civilian service of public value which may include difficult and dangerous activity. His rights of conscience are respected by our nation whichever of these courses he chooses.

It is always tragic when people in a local church or community are not also ready to respect these rights, for by failing to do so they can effectively deprive a young person of his full right as an American to follow his conscience. Our nation is strengthened in the long run when men are urged to follow enlightened conscience.

In seeking a right decision in this important matter, the Christian young person should not be carried along with the crowd, but should seek to learn as fully as he can what God's will is for him. The pastor, the church school teacher, the youth leader or advisor in a congregation has a genuine opportunity to help guide young people to a decision that will be thoughtful, informed, independent, and above all, conscientious.

## Paddy Wagons for Preachers

(Continued from page 8)

awarded a badge as "honorary police commissioner," wants ministers to encourage the finest Protestant young men and women in the community to join the police force.

For ministers whose only contact with the police department is likely to be a parking ticket or a partial truth in a news story, a day of discussion with law enforcement officials is a unique and highly rewarding experience. The day opened doors of understanding and cooperation between police and clergy. One minister discovered, to his complete surprise, that there were three houses of prostitution in the same block as his church.

According to the Rev. David Gockley, staff member of the Greater Philadelphia Council of Churches, which is one of the co-sponsors of the briefing sessions, the briefings will be repeated every month until every one

of the nearly 1,000 Protestant ministers has an opportunity to attend.

The success of this venture can and should be repeated in cities all across the nation.

## Books for Christian Educators

(Continued from page 25)

and his psychiatrist friend deepen their understanding of many of the problems of life and faith (existence, death, suicide, old age, grief, understanding of Jesus). Good for adults and those who work with them.

*Great Phrases of the Christian Language*, Truman B. Douglass, Roger Hazelton, Fred Hoskins, Robert V. Moss, Roger L. Shinn, James E. Wagner, Daniel Day Williams. Christian Education Press, 1958. \$2.00. Seven meditations, each exploring the meaning of a great phrase in the Christian tradition. Laymen and pastors will find a wealth of new insights. These are the phrases: "To Magnify His Holy Name," "The Holy Church throughout All the World," "The Love of God," "The Grace of Our Lord Jesus Christ," "Christ Died for All Men," "The Communion of the Holy Spirit," and "The Life Everlasting."

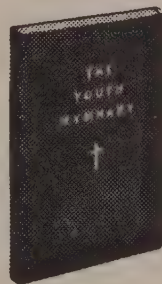
*Segregation and the Bible*, Everett Tilson. Abingdon Press, 1958. \$2.50. A timely book, clear in style and language, sound in scriptural insight and inter-

pretation. It deals forthrightly with three questions: Does the Bible demand segregation? Are there biblical precedents for segregation? What are the implications of biblical faith for the Christian approach to segregation? The book provides ethical and theological considerations which are relevant to our approach to the race problem—and to every problem in human relations.

*Spiritual Renewal through Personal Groups*, John L. Casteel. Association Press, 1957. \$3.50. What may happen when laymen take Christ seriously? What may happen if church members, seeking to be ministers to one another, come together in small groups, confronting one another and God? Such groups, meeting for intensive study and prayer, help persons to fulfill the purpose of the Christian Church.

*Ten Makers of Modern Protestant Thought*, edited by George L. Hunt. Association Press, 1958. Paper \$5.00. The editor, after much consultation, chose ten men judged to be "pioneers in Protestant thought from 1900 to 1958." A different author writes about each of the ten, dealing primarily with the central element in the thought of that man. The ten: Albert Schweitzer, Walter Rauschenbusch, William Temple, Søren Kierkegaard, Karl Barth, Emil Brunner, Reinhold Niebuhr, Paul Tillich, Rudolph Bultmann, Martin Buber.

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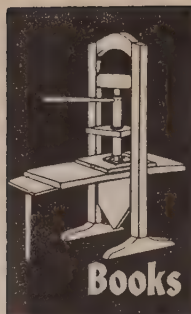
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## Books off the Press

### Religious Buildings for Today

By John Knox Shear, editor, New York, F. W. Dodge Corporation, 1957. 184 pp. \$7.50.

"Before opinions have time to freeze," a church which is contemplating the construction of a new building or modernization of an old one should have its building committee and many of its members visit the best new buildings within reach. It should also pore over this book and others which tell the story of some of the exciting new ventures in church building.

John Knox Shear, who died a few months ago, was Editor-in-Chief of *Architectural Record*, in which much of the material in the book first appeared. There is an excellent chapter, "On Getting Good Architecture for the Church" by Marvin Halverson, Executive Director, Department of Worship and the Arts, National Council of Churches. John Stewart Detlie, an architect of Seattle, Washington, contributed a chapter on "A Religious Architecture for Today." C. Harry Atkinson, Editor of *Protestant Church Administration and Equipment*, wrote on "The Church and Its School."

These and other shorter chapters give a church and its building committee a most helpful interpretation of principles and concerns that should be kept in mind when planning a church. Best of all, the superb photographic presentation of many of the newer expressions of religious faith, insight, and feeling through structural and artistic materials will lift the sights of a church to the marvelous possibilities of modern architecture in the service of the church. We can be grateful to the F. W. Dodge Corporation for making the book available.

From the standpoint of religious education the book tells a disappointing story—but this is not the fault of the book, its editor, or its publisher. The photographs are a sharp reminder that the best insights of religious educators are not getting through to many church building committees. Snatches of information are registering, and are influencing the building of educational facilities; but, on the whole, most of the imagination and creative effort are being concentrated on the places of worship. Before more hundreds of millions of dollars are spent on poorly planned educational plants religious educators need

to find a way of giving more help to church building committees.

VIRGIL E. FOSTER

### Essentials of New Testament Study

By Eric Lane Titus. New York, The Ronald Press, 1958. 261 pp. \$3.75.

In spite of the title, this volume is simply an introduction to the New Testament, a re-statement of the position of what one has come to think of as the Chicago school. Its thesis is that "rise of the New Testament Canon was in large part an aspect of the defense mechanism of Christianity."

Here is an account of "Jewish Beginnings," but with much emphasis upon the Hellenistic background. At a time when "hero cults flourished," "Jesus came into the Greek world as a healing deity." Paul's letters came into being in "An Age of Transition." The remaining New Testament books were the product of "Evangelism and Consolidation."

"Edification" was a favorite word in Chicago, and one chapter of this book is entitled "Literature of Edification." Praise is bestowed upon other parts of the New Testament. The Sermon on the Mount is "important." "Galatians is one of the great letters of Paul." The author of Revelation "must be commended for his courage and conviction." Jesus "lived close to God, had a great concern for people, and prized humility and integrity."

The thesis is set forth in the vocabulary of the organization man. The Old Testament canon "had not been finalized in Jesus' time." Acts suggests "programmatic structuring." Paul's "feverish devotion to Torah must be viewed as psychologically compensatory."

We are assured that "the King James Version is inadequate" (p. 7), but it is somewhat surprising to find that, of the five recommended versions, two are inaccurately titled.

The volume is designed for "the beginning student," but such technical terms as autograph, atticistic, corpus and the "dynastic tendency in primitive Christianity" are used without explanation.

J. CARTER SWAIM

### The Climate of Learning

By Ordway Tead. New York, Harper & Brothers, 1958. 62 pp. \$2.50.

How can a college develop a passion for learning? Ordway Tead's answer to this question is the first John Dewey Society Lecture. It details specific factors which when combined form an environment likely to stimulate student and teacher. The practical suggestions come from a rich experience, and many of them are applicable to earlier education.

R. L. HUNT

### At the Foot of the Cross

By an imprisoned pastor behind the iron curtain. Minneapolis, Augsburg Publishing House, 1958. 210 pp. \$3.00.

At the Foot of the Cross is a book of Lenten Meditations written by an anonymous pastor behind the iron curtain. It writes in a plain and direct style of his intimate experiences with the Lord of the Passion. And from a life marked by untold trials and suffering he looks out upon a world in which Christianity is severely persecuted.

A striking but obvious truth is emphasized constantly as the author examines his loyalty. In his intimate conversations with Jesus Christ contrast between the Master and himself are always appearing. While they tend to display the gulf between the two we find they also indicate ways in which God through Jesus meets man's needs.

The insights and convictions of a vital and growing faith emerge in constructive suggestions. Looking at the world through prison windows does not end in resentment, as one might suppose. Instead the tone of the writing springs from joy and gratitude as the author anticipates the triumph of Jesus Christ in the experiences of life. He considers problems from the collective as well as the personal viewpoint and does not accept increased activity in the Christian Church as a criterion of success or an indication of deepening devotion to Christ.

This is a new and stimulating approach to a study of the events during the last few days of the earthly life of Jesus. As he comes to the concluding pages, the author writes, "Today my life is different . . . In the deep—there is calm . . . Peace is there. Your peace, my Lord." The heart of a modern man is searching for the guidance and refreshing experiences which bring this peace.

This book is of constant devotional value and attractively impels the reader to return to it time and time again. The enrichment of our devotional life is assured, as we read these meditations by one who wrestles with the problems as we know them, and writes understandingly about them.

CLARENCE C. COLLINS

### Effective Library Exhibits

By Kate Coplan. New York, Oceana Publications, 1958. 119 pp. \$4.50.

After years of helping to assimilate "the library into the main current of the city's economic and cultural life," Miss Coplan has produced a book which will help those who want to call attention to the church library. Detailed information on making attractive posters and displays is given. There are many photographs of displays used in connection with the work of the Baltimore library where Miss Coplan was a staff member.

Churches and community groups will find in the book information on sources of materials some of which are available free, and on sources of supplies and equipment, with suggestions for their use. Many church display cabinets will attract more favorable attention if those responsible for those displays will use this book.

IMO RUYLE FOSTER



## Banquets Plus!

By Mabel King Beeker. Nashville, Broadman Press, 1958. 195 pp. \$3.00.

Original plans for over thirty banquets are given. Suggestions are made for invitations, menus, programs, favors, place cards and decorations. Unusual names are given to some of the parties: As You Like It, Blind Date, Atomic Energy, Noah's Ark, What's Your Line? and others.

Entertainment committees and leaders of youth groups will find many helpful suggestions which can be carried out in most churches. The plans can also be easily adapted to school or civic groups. Some recipes for groups of forty to fifty are also included. A simply, but interestingly, written book which will be an addition to any church library.

IMO RUYLE FOSTER

## Handbook of Christian Feasts and Customs

By Francis X. Weiser. New York, Harcourt, Brace and Company, 1958. 366 pp. \$4.95.

This is a book written by a Catholic for Catholics. It is a lengthy and detailed account of holydays, feast days, and days for remembering saints of the Church. The history of most of the celebrations is traced to the early days of the Christian era, showing in which country they originated.

Protestants are mentioned a few times, usually when it is pointed out that they seemed not to understand the significance of some holiday. For example "In . . . New England, however, the unfortunate and misdirected zeal of the Puritans against Christmas persisted far into the nineteenth century." The title and preface of the book are misleading, from the Protestant viewpoint. A large part of the Christian fellowship is not considered.

IMO RUYLE FOSTER

## How to Control Your Destiny

By Anthony Newell. New York, David McKay Company, 1957. 218 pp. \$4.00.

The title of this book leads one to believe that destiny is always under the control of man; that if certain laws are recognized and positive attitudes adopted, the final result will be the same. The author says, "In this book you will find a scientific method for controlling your destiny," which is truth from the viewpoint of attitudes assumed. Other disturbing and scarring factors in life fail to recognize this and consequently many people fail even though they swallow a number of psychological pills to activate wholeness.

This is another "how" book with which the market is flooded today. In a contradictory manner the author does give some place for a religious faith, and many times emphasizes it, yet it does not appear that he makes it really basic in the achievement of mental and spiritual health. Old-fashioned virtues are a part of his thinking, but not too much a part of the scientific formula he suggests.

The power of motivation which he attempts to supply comes from psychological gyrations rather than the deep and satisfying relation man has with God. It is a well written book with ideas attractively expressed.

CLARENCE C. COLLINS

## Intercessory Prayer

By Edward W. Bauman. Philadelphia, The Westminster Press, 1958. 112 pp. \$2.00.

This book is a welcome inspiration in an area rather lightly explored in recent times. It is an effort on the part of the author to aid God in delivering us from "foolish devotions." The spirit prevailing in this book grows out of a great awareness in the prayer life of the writer. The intellectual problems of even the most devout are ably discussed in the first section, where he wrestles with the problem of intercession as related to the field of science and the understanding of the nature of God as well as the nature of man.

After establishing the validity of intercessory prayer for others, after honestly examining many of the disturbing doubts, the author goes on to describe the way in which one may develop the practice of "living prayer." He indicates that as we grow in our prayer life we develop an ever-increasing awareness of God which results in deeper consecration, the willingness to become channels for God's power. Dr. Bauman challenges the reader to go deeper into the experience of Christian intercession as he says: "The end of truly creative intercession is the absolute consecration of the one who prays on behalf of those for whom he is praying . . . This type of intercession becomes a truly cooperative venture with God in the eternal process of redemption." This book comes to fill an obvious need in the prayer life of all Christians today.

CLARENCE C. COLLINS

## Book Notes

### Young Pillars

By Charles M. Schulz. Anderson, Indiana, Warner Press, 1958. \$1.00.

The creator of the comic strip "Peanuts" has drawn a book full of cartoons about church young people. (An example appears in this issue.) They are full of real humor and insights into the way teen-agers think. The proceeds of the book have been contributed by the artist to his church's national youth organization.

### The New Testament in Modern English

By J. B. Phillips. New York, the Macmillan Co., 1958. 575 pp. \$6.00.

Mr. Phillips' translations of the various sections of the New Testament received enthusiastic approval when published separately in 1952, 1955 and 1957. The complete New Testament is now brought together into one book with a translator's foreword. It is a very valuable translation for both individuals and church libraries.

### Firecracker Christians

By George K. Bowers, Philadelphia,

Muhlenberg Press, 1958. 112 pp. \$1.25.

A collection of short sermons for children, which will probably appeal more to the adults in the congregation and to other ministers than to children. While the sermons are interesting, they depend on analogy for their meaning, a mental gymnastic beyond the reach of most children.

### Seed for a Song

By Lee Hastings Bristol, Jr. Boston, Little, Brown and Company, 1958. 244 pp. \$3.75.

The life story of a remarkable man, Robert Nelson Spencer, who lived under a physical handicap but became a minister and later a Bishop of the Episcopal Diocese of Western Missouri. The intimate account of his life contains many stories showing his humor, courage, and compassion. Bishop Spencer, now retired, lives in Kansas City.

### The Hidden Years

By John Oxenham. New York, Longmans, Green & Co., Inc., 1958. 244 pp. \$1.75.

This short novel of Jesus' life before he left Nazareth was received with great enthusiasm when published in 1925 and has become a classic. It is now reprinted in a cheap edition and should be a source of inspiration to a new generation of young people and adults.

### Westminster Introductions to the Books of the Bible

By Editors of the Westminster Study Edition of the Holy Bible. Philadelphia, Westminster Press, 1958. 224 pp. \$3.75.

These short introductions to the books of the Bible, together with a few additional chapters, appeared originally in the Westminster Study Edition of the Holy Bible. They attempt "to set the Bible and the study of the Bible within the framework of God's redeeming work in Christ." Only two or three pages are given to each book.

### Stories for Talks with Boys and Girls

By J. A. Cheley. New York, Association Press, 1958. 380 pp. \$3.95.

A revision of his father's classic collection of illustrative materials, *Stories for Talks to Boys*, this contains much new material of interest to both boys and girls. The book is organized by key words.

### Peloubet's Select Notes, on the International Bible Lessons, Uniform Series, 1959. 85th Annual Volume.

By Wilbur M. Smith. Boston, W. A. Wilde Company, 1958. 412 pp. \$2.95.

### Tarbell's Teachers' Guide to the International Bible Lessons, 1959. 54th Annual Volume.

Edited by Frank S. Mead. Westwood, N.J., Fleming H. Revell Co., 1958. 380 pp. \$2.75.

### Uniform Lesson Commentary, 1959

Edited by Donald R. Pichaske, Philadelphia, Muhlenberg Press, 1958. 320 pp. \$2.95.

Here are the 1959 editions of three annual books of helps for teachers of adult classes studying the Uniform Series. All contain exegetical, historical and inspirational material which will supplement regular curricula supplied by denominations.





## Annual Meeting to Be in Omaha, Nebraska

NEW YORK, N.Y.—The Annual Meeting of the Division of Christian Education, National Council of Churches, will be held in Omaha, Nebraska, during the week of February 8, 1959. The meetings of the Sections will be February 10, 11 and 12. Section meetings provide opportunities for Christian educators to associate with each other for mutual help and inspiration, for sharing of ideas and experiences, for expressing judgments on major policies, for developing standards, and for furtherance of the work of their fields of interest.

The Administration and Leadership, Adult Work, Children's Work, Missionary Education, Weekday, and Youth Work Sections welcome any persons interested in these phases of church and church

school work. Other sections limit membership to those actually holding professional positions in their categories, although visitors are usually allowed to attend the meetings.

There will be a number of general events, open to all who register. A public mass meeting, a dramatic presentation of the annual meeting theme, "Dare We Live in the Household of God?" will be held Tuesday evening. A Division Fellowship Luncheon will be held on Wednesday, and there will be other luncheons and dinners for those having special interests.

The registration fee is \$3.50. Section Membership fees range from \$1.50 to \$3.00. Visitors' fee, for those not joining sections, is \$6.00. For full information, write: Division of Christian Education, National Council of Churches, 257 Fourth Ave., New York 10, N.Y., indicating the sections in which you are interested.

## Christian Educators Hold Sex Education Consultation

CINCINNATI, Ohio—A Consultation of Christian Educators on Sex Education was held in Cincinnati, November 13-15, under the sponsorship of the Division of Christian Education, National Council of Churches. There were five resource consultants and 64 delegates representing 14 denominations, 6 interdenominational agencies and 9 social agencies.

The Consultation was held in response to questions first raised by members of the United Christian Youth Movement. Some of the findings of the group were as follows:

The Church must reaffirm the goodness of God's creation of sex. It must help children, youth and adults understand their sex roles as part of their total personality in relationship with the world about them. Christians should understand sex in the light of the experience of the divine-human encounter recorded in history, especially in the Bible.

The Consultation deplored the fact that many people, of all ages, appear to want an authoritarian moral code as the basis for judging specific acts. The leaders pleaded, rather, that the churches give authoritative information on which persons may form sound value judgments regarding themselves and their relationships, and to surround individuals with a loving community that trusts and respects their decisions. Statistics of pre-marital and extra-marital sex experiences indicate that authoritarian codes often are lightly dismissed because individuals have no commitment or understanding of the principles upon which those codes are developed.

It was recognized that the immature need some external authority and there was considerable discussion regarding the development and education necessary for maturing responsibility in children, youth and adults. The direction of a person's development and the capacity to relate with affection and respect to other persons was considered more important in evaluating moral growth than any one specific act.

## Associate Director Named for Washington Office

NEW YORK, N.Y.—MR. JAMES A. HAMILTON, of Arlington, Virginia, has been named associate director of the Washington Office of the National Council of Churches, subject to approval by the General Board. Mr. Hamilton has been serving as director of the department of legal affairs for the Methodist Board of Temperance. In his new position he will provide consultative liaison services on legislative and administrative activities of interest to the churches.

Mr. Hamilton is a graduate of Morning-side College, Sioux City, Iowa and received his law degree from George Washington University in January 1956.

## Denominational Appointments

PHILADELPHIA, Pa.—The REV. WILLIAM A. MORRISON has been elected General Secretary of the Board of Christian Education of the United Presbyterian Church in the United States of America. Mr. Morrison has been serving as Associate Field Director for the Board of Christian Education, Synod of Illinois, being assigned in particular to the Presbytery of Chicago. In his new position he succeeds DR. PAUL CALVIN PAYNE, retired. A 43-year-old native of Niagara Falls, New York, Mr. Morrison was for eight years pastor of the Covenant Central Presbyterian Church in Williamsport, Pennsylvania.

TORONTO, Ont.—The REV. K. H. M. CREAL, Executive Secretary of the Diocesan Board of Christian Education of the Diocese of Niagara, has been appointed General Secretary of the General Board of Religious Education, Anglican Church of Canada. He succeeds DR. A. HARDING PRIEST, who died last April. Mr. Creal will take office January 15.

RICHMOND, Va.—MISS BETTIE CURRIE has been named as the first director of Curriculum Experimentation for the Board of Christian Education of the Presbyterian Church, U.S.

In her new duties Miss Currie will work with several "research churches" which have agreed to aid the Board in its current curriculum improvement program. These churches will experiment with various plans for a curriculum now being developed by committees, and Miss Currie will serve as liaison.

Since March, 1957, Miss Currie has served as director of Youth Work for the Board's Division of Christian Teaching. She has been a member of the staff since 1949.

## DIRECTOR OF CHRISTIAN EDUCATION AVAILABLE

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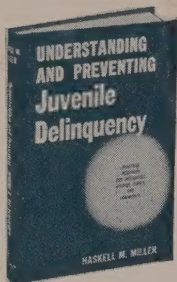
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Cloth, \$2.75; Paper, \$1.25

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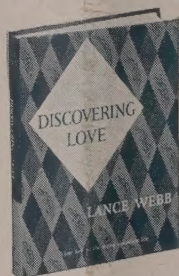
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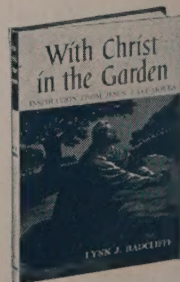
Lance Webb. This book shows you the differences between the giving-love that never fails and the desiring-love that always fails. It explains how true love begins with your response to the steadfast love of God for his children.  
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